

MATRICULATION PALI SELECTIONS



PUBLISHED BY THE
UNIVERSITY OF CALCUTTA
1934



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PREFACE

The University of Calcutta, which alone among all the Indian Universities has organised a well-conceived Post-Graduate system of study and research in Pali, linking with it the lower courses from the school stage, has felt it necessary to have its own text-books, first, to co-ordinate the lower grades of teaching with the higher; secondly, to meet the requirements of Indian students who are likely to profit by a comparative method; and thirdly, to offer an authorized text within the means of all. The text, now compiled, may well be expected to prepare the ground from the Matriculation stage.

As for the selections, it will be seen that the pieces are distributed in three well-defined sections: JĀTAKA, KHUDDAKAPĀṬHA and DHAMMAPADA. The Jātaka pieces are not only from the Atitavattthu but they include some stories from the Paccuppannavattthu too, and in one instance, the whole form of a Jātaka discourse has been reproduced in order to indicate its full literary structure. The pieces have been so selected as to present, within the limits of this work, the various aspects of the vast literature, and to remove the false notion that the Jātaka is only a book of folk-tales. In Section II, all the Lessons of the Khuddakapāṭha have been included, leaving out those portions, in prose or in verse, which do not materially help the treatment of the different themes. In Section III, care has been taken so to select and re-group the stanzas of the Dhammapada as to make them more coherent as expressions of thought. Attempt has also been made to avoid the diffuseness of the original and to ensure brevity. It is hoped that these poetry pieces will easily open a new perspective for appreciating the excellence of the Dhammapada.

Each Section has been prefixed by an Introduction and Notes have been added to all the pieces by way of guidance to the teachers. Both the Introductions and the Notes bear essentially upon the subject-matters and not upon the details, which the learners are to work out at school.

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Bharhut Representation of the Uraga-Jātaka

MATRICULATION PALI SELECTIONS

I

JĀTAKA

[The texts under this caption are all from the Pali Jātaka-Commentary, which contains stories not only of the lifetime of Gotama Buddha but also of his past existences. The Nidānakathā (i.e., the introductory section of this commentary) presents the former as a connected narrative up to a certain stage, and the rest of the book introduces them as detached episodes linked up with the different stories of the past. There is not a single story of the 'past' which is not preceded by an episode of the 'present.' An anecdote of Gotama's 'present' or last existence is called the *Paccuppanna-vatthu*, while any story relating to his previous existence is termed the *Atīta-vatthu*. In connection with the 'Atītavatthu' the commentary distinguishes two other features, namely, *Veyyākaraṇa* and *Samodhāna*, the former being the gloss to the *gāthās* and the latter serving as identification of the characters of the story of the past with those of the 'present' episode. •

As to the origin (*uppatti*) of these Jātaka pieces, it is said in the opening lines of the Nidānakathā that each of them arose as an illustrative elucidation of the moral underlying the *gāthās*. In other words, the *gāthās* constitute the text, and the prose narrative, made up of the anecdotes of the present and the past, together with the *Veyyākaraṇa* and the *Samodhāna*, serves as its elaborate comment; and the text and the comment together build up a distinct item of teaching (*Dhamma-desanā*). The ancient Buddhists believed that stories, numbering 500 (*pañca Jātaka-satāni*), were related by Buddha depicting not only his own past career but also that of others associated with him. For instance, the *Cullaniddesa* reads (p. 80) :

“ Bhagavā pañca Jātaka-satāni bhāsanto attano ca paresam ca atītam ādisati.”

The original total of 500 stories ran up to 550 by the time of Buddhaghosa, the great commentator who flourished about the beginning of the 5th century A. D. But there is hardly any very material difference between the two figures, for the increase is mainly due to mechanical repetition or modification of some or other of the stories under different names.

There are *two* striking points to be noted in every Jātaka discourse: (1) that Buddha himself is the narrator of the 'Atitavatthu'; and (2) that he is invariably the moraliser in it.

Gotama's attainment of Buddhahood at Bodh-Gayā stands as a dividing line between his earlier and later career. In the former he is the *Bodhisatta*, in the latter he is the *Buddha*. As Buddha, he lived and worked for forty-five years. As Bodhisatta, his career may be taken to embrace his life as Siddhattha or extended farther back to cover a long long period of time during which he is said to have been born and reborn in different forms of life. The first trace of his existence as Bodhisatta is met with in the life of the wise hermit Sumedha and the last in that of prince Siddhattha. In each of the Bodhisatta births, previous to his last, he had developed and brought to perfection in different degrees the ten essential qualities which pave the way for Buddhahood—the *dasa-pāramitā* or *dasa Buddhakāraṇa dhammā*.

The incidents of most of the Jātakas are said to have taken place in the reign of 'Brahmadatta of Benares.' The reference is not, of course, to the reign of one king only, but to that of several kings of the same ruling dynasty. In other words, 'Brahmadatta' is not a personal name but a royal title like 'Czar,' 'Kaiser,' or 'Mikado.' Incidentally, it is worth noting that the *Mahābhārata* and the *Matsyapurāṇa* also refer to "a dynasty consisting of one hundred Brahmadattas."]

1. MŪLAPARIYĀYA-JĀTAKA

[1. Paccuppanna-vatthu]

Kālo ghasati bhūtānī ti. Idam Satthā Ukkattham nissāya Subhagavane viharanto Mūlapariyāya-Suttantaṃ ārabha kathesi:
5 *Tadā kira pañcasatā brāhmaṇā tiṇṇaṃ vedānaṃ pāragū sāsane pabbajitvā tiṇi Piṭakāni uggaṇhitvā mānamadamattā hutvā "Sam-māsambuddho pi tiṇ' eva Piṭakāni jānāti, mayam pi tāni jānāma, evaṃ sante kiṃ tassa amhehi nānākarāṇaṃ" ti Buddhupaṭṭhānaṃ*

na gacchanti, samasatthā hutvā caranti. Ath' ekadivasaṃ Satthā, tesu āgantvā attano santike nisinnesu, aṭṭhaḥi bhūmīhi pati-
maṇḍetvā Mūlapariyāya-Suttantaṃ kathesi. Te na kiñci
sallakkhesuṃ. Atha nesam etad ahosi: "mayam 'amhehi sadisā
paṇḍitā n' atthī' ti mānaṃ karoma, idāni pana na kiñci jānāma, 5
Buddhehi sadiso paṇḍito n' atthi, aho Buddhaguṇā nāmā" ti. Te
tato paṭṭhāya nihatamānā hutvā uddhaṭadāṭhā viya sappā nibbi-
sevanā jātā. Satthā Ukkatṭhāyaṃ yathābhirantaṃ viharitvā
Vesālīṃ gantvā Gotamakacetiye Gotamaka-Suttantaṃ nāma
kathesi. Sahassī-lokadhātu-kampanaṃ ahosi. Taṃ sutvā te 10
bhikkhū arahattaṃ pāpuṃsu. Mūlapariyāya-Suttanta-pariyosāne
pana Satthari Ukkatṭhāya viharante yeva bhikkhū dhamma-
sabhāyaṃ kathaṃ samuṭṭhāpesuṃ: "āvuso, aho Buddhānaṃ
ānubhāvo, te nāma brāhmaṇapabbajitā tathā mānamadamattā
Bhagavatā Mūlapariyāya-desanāya nihatamānā katā" ti. Satthā 15
āgantvā "kāya nu 'ttha bhikkhave etarahi kathāya sannisinna"
ti pucchitvā, "imāya nāmā" ti vutte, "na bhikkhave idān' eva,
pubbe p'āhaṃ ime mānapaggahitasire vicarante nihatamāne akāsiṃ
yevā" ti vatvā atītaṃ āhari:

[2. Atīta-vatthu]

20

Atīte Bārāṇasīyaṃ Brahmadaṭṭe rajjaṃ kārente Bodhisatto
brāhmaṇakule nibbattitvā vayappatto tiṇṇaṃ vedānaṃ pāragū
disāpāṃmakkho ācariyo hutvā pañca māṇavakasatāni mante vācesi.
Te pañcasatāpi niṭṭhitasippā sippe anuyogaṃ datvā "yattakaṃ
amhe jānāma ācariyo pi tattakam eva, viseso n' atthī" ti mānatthad- 25
dhā ācariyassa santikaṃ na gacchanti, vattapaṭivattaṃ na karonti.
Te ekadivasaṃ, ācariye badarirukkhamūle nisinne, taṃ vañcetukāmā
badarirukkham nakhena ākoṭetvā "nissāro vāyaṃ rukkho" ti
āhaṃsu. Bodhisatto attano vañcanabhāvaṃ ñatvā "antevāsikā
ekaṃ vo pañhaṃ pucchissāmī" ti āha. Te haṭṭhatuṭṭhā "vadetha, 30
kathessāmā" ti. Ācariyo pañhaṃ pucchanto paṭhamam gātham
āha:

[3. Gāthā]

Kālo ghasati bhūtāni sabbān' eva sah' attanā,
yo ca kālaghaso bhūto sa bhūtapacaniṃ paci ti.

35

[4. Veyyākaraṇa]

Tattha kālo ti purebhattakālo pi pacchābhattakālo pi ti evamādi; bhūtāni ti sattādhivacanam etaṃ, na kālo bhūtānaṃ cammamamsādīni luñcivā khādati, api ca kho tesam āyuvapṇabalāni khepento yobbaññaṃ maddanto ārogyaṃ vināsento ghasati

5 khādati ti vuccati, evaṃ ghasanto ca na kiñci vajjeti, sabbān' eva ghasati, na kevalaṃ ca bhūtān' eva api ca kho *sah' attanā* attānaṃ pi ghasati, purebhattakālo pacchābhattakālaṃ na pāpupāti, esa nayo pacchābhattakālādīsu; *yo ca kālaghaso bhūto* ti kbiṇṇa-savass' etaṃ adhivacanam, so hi ariyamaggena āyatim paṭisandhikālaṃ khepetvā khāditvā tbitattā 'kālaghaso bhūto' ti vuccati; *sa bhūtapācanim pacī* ti yāyaṃ taṇhā

10 apāyesu bhūte pacati taṃ āpagginā *pacī*, dahi, bhasmam akāsi, tena 'bhūtapācanim pacī' ti vuccati; 'pajātikin' ti pi pāṭho, *jātikim* nibbattikin ti attho.

Imaṃ pañhaṃ sutvā mānavesu eko pi jānitum samattho nāhosi. Atha ne Bodhisatto "mā kho tumhe 'ayaṃ pañho tisu vedesu atthi' ti saññaṃ akattha, tumhe yaṃ ahaṃ jānāmi taṃ

15 sabbam jānāmā ti maññaṃ mānā badarirukkhasadisam karoṭha, mama tumhehi aññātassa bahuno jānanabhāvaṃ na jānātha, gacchatha, sattame divase kālaṃ dammi, ettakena kālen' imaṃ pañhaṃ cintethā" ti. Te Bodhisattaṃ vanditvā attano attano vasanaṭṭhānaṃ gantvā sattāhaṃ cintetvāpi pañbassa n' eva antaṃ

20 na koṭim passimsu. Te sattame divase ācariyassa santikaṃ gantvā vanditvā nisīditvā, "kiṃ bhadramukhā jānittha pañhan" ti vutte, "na jānāmā" ti vadimsu. Puna Bodhisatto te garahamāno dutiyaṃ gātham āha:

[3. a. Gāthā]

25 Bahūni nārasīsāni lomasāni brahāni ca
gīvāsu paṭimukkāni, kocid ev' ettha kaṇṇavā ti.

[4 a. Veyyākaraṇa]

Tass' attho: bahūni nārānaṃ sīsāni dissanti, sabbāni ca tēni lomasāni, sabbāni mahantāni, gīvāsu yeva tṭhapitāni, na tālaphalaṃ viya hatthena gahitāni, n' atthi tesam imehi dhammehi nānākaraṇaṃ, ettha pana *kocid eva kaṇṇavā* ti attānaṃ sandhāyāha, *kaṇṇavā* ti pañṇavā, kaṇṇachiddaṃ pana na kassaci n' atthi.

30

Iti te mānavaḥ "kaṇṇachiddamattam eva tumhākaṃ bālānaṃ atthi, na pañṇā" ti garahitvā pañhaṃ vissajjesi. Te sutvā "aho ācariyā nāma mahantā" ti khamāpetvā nihatamānā Bodhisattaṃ

35 upaṭṭhahimsu.

[5. Samodhāna]

Satthā imam desanāṃ āharitvā jātakaṃ samodhānesi: "tadā pañcasatā māṇavakā ime bhikkhū ahesuṃ, ācariyo pana aham evā" ti.

2. VANNUPATHA-JĀTAKA

Atīte Kāsiraṭṭhe Bārāṇasīyaṃ Brāhmadatte rajjaṃ kārente 5
Bodhisatto satthavāhakule paṭisandhiṃ gahetvā vayappatto pañcabi
sakaṭasatehi vaṇijjaṃ karonto vicarati So ekadā satṭhiyojanikaṃ
marukantāraṃ paṭipajji. Tasmīṃ kantāre sukhumavālikā muṭṭhinā
gahitā hatthe na tiṭṭhati, suriyuggamanato paṭṭhāya aṅgararāsi
viya uṇhā hoti, na sakkā akkamituṃ, tasmā taṃ paṭipajjantā 10
dārūdakatelataṇḍulādīni sakaṭehi ādāya rattim eva gantvā aruṇug-
gamane sakaṭāni parivattaṃ katvā matthake maṇḍapaṃ
kāretvā kālass' eva āhāra-kiccaṃ niṭṭhāpetvā chāyāya nisinnā
divasaṃ khepetvā, atthaṃ gate suriye, sāyamāsaṃ bhuñjitvā,
bhūmiyā sītalāya jātāya, sakaṭāni yojetvā gacchanti, samudda- 15
gamanasadisam eva gamanaṃ hoti, thalāniyāmaṃ nāma
laddhuṃ vaṭṭati, so tāra-kasaṇṇāya satthaṃ tāreti. So pi
satthavāho tasmīṃ kāle iminā va niyāmena taṃ kantāraṃ
gacchanto ekūnasatṭhiyojanāni gantvā "idāni ekaratten' eva maru-
kantārā nikkhamanaṃ bhavissatī" ti sāyamāsaṃ bhuñjitvā sabbaṃ 20
dārūdakaṃ khepetvā sakaṭāni yojetvā pāyāsi. Niyāmaṃ puri-
masakaṭe āsandiṃ santharāpetvā ākāse tāra-kā olokento "ito
pājethā" ti vadamāno nipajji.

So dīghaṃ addhānaṃ aniddāyaṇabbhāvena kilanto niddaṃ
okkami, goṇe nivattitvā āgata-maggam eva gaṇhante na aññāsi. 25
Goṇā sabbarattim agamaṃsu. Niyāmaṃ aruṇuggamanavelāya
pabuddho nakkhattaṃ oloketvā "sakaṭāni nivattettha nivattethā"
ti āha. Sakaṭāni nivattetvā paṭipātiṃ karontānaṃ yeva aruṇo
uggamano. Manussā "hiyyo amhākaṃ nivṛṭṭhakhandhāvāraṭṭhā-
naṃ ev' etaṃ, dārūdakaṃ pi no khīṇaṃ, idāni 'mbā naṭṭhā" ti 30
sakaṭāni mocetvā parivattakena ṭhapetvā matthake maṇḍapaṃ
katvā attano attano sakaṭassa heṭṭhā anusocantā nipajjimsu.

Bodhisatto "mayi viriyaṃ ossajante sabbe vinassissanti"
ti pāto sītalavelāyam eva āhiṇḍanto ekaṃ dabbatiṇagacchaṃ
disvā "imāni tiṇāni heṭṭhā udakasinehena utṭhitāni bhavissanti" 35

- ti cintetvā kuddālaṃ gāhāpetvā taṃ padesaṃ khaṇāpesi. Saṭṭhihatthathānaṃ khaṇiṃsu. Ettakaṃ thānaṃ khaṇitvā paha-
rantānaṃ kuddālo heṭṭhā pāsāṇe paṭihaññi, pahaṭamatte sabbe
viriyam ossajimsu. Bodhisatto pana "imassa pāsāṇassa heṭṭhā
5 udakena bhavitabban" ti otaritvā pāsāṇe thito onamitvā sotam
odahitvā saddaṃ āvajjento heṭṭhā udakassa pavattanasaddaṃ
sutvā uttaritvā cūlupaṭṭhākaṃ āha : "tāta, tayā viriye ossaṭṭhe sabbe
vinassissāma, tvaṃ viriyam anossajitvā imaṃ ayakūṭaṃ gahetvā
āvāṭaṃ otaritvā etasmiṃ pāsāṇe pahāraṃ dehi" ti. So tassa vacaṇaṃ
10 sampatiṇṇhitvā, sabbesu viriyam ossajitvā thitesu pi, viriyam
anossajanto otaritvā pāsāṇe pahāraṃ adāsi. Pāsāṇo majjhe bhijjitvā
heṭṭhā patitvā sotam sannirumhitvā aṭṭhāsi. Tālakkhandhappamaṇā
udakavaṭṭi uggañchi. Sabbe pāṇiyam pivitvā nahāyimsu. Atirekāni
akkhayugādini phāletvā yāgubhattaṃ pacitvā bhuñjitvā goṇe ca
15 bhojetvā, suriye atthaṃ gate, udakāvāṭasaṃpipe dhajam bandhitvā
icchitaṭṭhānaṃ agamimsu. Te tattha bhaṇḍaṃ vikkinitvā dvi-
guṇaṃ catugguṇaṃ bhogaṃ labhitvā attano vasanaṭṭhānaṃ eva
agamimsu. Te tattha yāvatāyukaṃ thatvā yathākammaṃ gatā.
Bodhisatto pi dānādini puñṇāni katvā yathākammaṃ eva gato

- 20 Sammāsambuddho imaṃ dhammadesanaṃ kathetvā abhisambuddho va imaṃ
gāthaṃ kathesi :

Akilāsuno vaṇṇupathe khaṇantā | udaṅgaṇe tattha papaṃ avindur,
evaṃ muni viriyabalūpapanno | akilāsu vinde hadayassa santin ti.

3. SUPPĀRAKA-JĀTAKA

- 25 Atīte Bharuraṭṭhe Bharurājā nāma rajjaṃ kāresi. Bharu-
kacchaṃ nāma paṭṭanagāmo ahosi. Tadā Bodhisatto Bharukacche
niyyāmajetṭhassa putto hutvā nibbatti pāsādiko suvaṇṇavaṇṇo.
Suppāraka-kumāro ti 'ssa nāmaṃ karimsu. So mahantena pari-
vārena vadḍhanto soḷasavassakāle yeva niyyāmakasippe nipphattiṃ
30 patvā aparabhāge pitu accayena niyyāmakajetṭhako hutvā niyyāma-
kakammaṃ akāsi, paṇḍito nāṇasampanno ahosi, tena ārūḷhanāvāya
vyāpatti nāma n' atthi. Tassa aparabhāge loṇajalapahaṭāni dve pi
cakkhūni nassimsu. So tato paṭṭhāya niyyāmakajetṭho hutvā pi

niyyāmakakammam akatvā “rājānam nissāya jīvissāmi” ti rājānam upasamkami. Atha nam rājā agghāpaniyakamme ṭhapesi. Tato paṭṭhāya rañño hatthiratanam assaratanam muttasāramapisārādini agghāpeti.

Ath’ ekadivasam “rañño maṅgalahatthi bhavissati” ti kāla- 5
pāsānakūṭavaṇṇam ekam vāraṇam ānesum. Tam disvā rājā
“paṇḍitassa dassethā” ti āha. Atha nam tassa santikam nayimsu.
So hatthena tassa sarīram parimadditvā “nāyam maṅgalahatthi
bhavitum anucchaviko, pacchāvāmanakadhātuko esa, etaṃ hi mātā
vijāyamānā amsena paṭicchitum nāsakkihi, tasmā bhūmiyam patitvā 10
pacchimapādehi vāmanakadhātuko jāto” ti āha. Hatthim gahetvā
āgate pucchimsu. Te “saccam paṇḍito katheti” ti vadimsu. Tam
kāraṇam rājā sutvā tuṭṭho tassa aṭṭha kahāpaṇe dāpesi.—Pun’
ekadivasam “rañño maṅgalasso bhavissati” ti ekam assam ānayimsu.
Tam pi rājā paṇḍitassa santikam pesesi. So hatthena parāmasitvā 15
“ayam maṅgalasso bhavitum na yutto, etassa hi jātadivase yeva
mātā mari, tasmā mātu khīram alabhanto na sammā vaḍḍhito” ti
āha. Sā pi ‘ssa kathā saccā va ahosi. Tam pi sutvā rājā tussitvā
aṭṭh’ eva kahāpaṇe dāpesi.—Ath’ ekadivasam “maṅgalaratho
bhavissati” ti ratham āharimsu, tam pi rājā tassa santikam 20
pesesi. So tam hatthena parāmasitvā “ayam ratho susiraruk-
khena kato, tasmā rañño nānucchaviko” ti āha. Sā pi ‘ssa kathā
saccā va ahosi. Rājā tam pi sutvā aṭṭh’ eva kahāpaṇe dāpesi.—
Ath’ assa kambalaratanam mahaggham ānayimsu. Tam pi tass’
eva pesesi. So hatthena parāmasitvā “imassa mūsikacchinnam 25
ekam ṭhānam atthi” ti āha. Sodhentā tam disvā rañño ārocesum.
Rājā tussitvā aṭṭh’ eva kahāpaṇe dāpesi.

So cintesi: “ayam rājā evarūpāni pi acchariyāni disvā aṭṭh’
eva kahāpaṇe dāpesi, imassa dāyo nahāpitadāyo, nahāpitassa jātako
bhavissati, kim me evarūpena rājupaṭṭhānena, attano vasanaṭṭhā- 30
nam eva gamissāmi” ti so Bharukacchapattānam eva paccāgami.
Tasmiṃ tattha vasante vāṇijā nāvam sajjetvā “kam niyyāmakam
karissāmā” ti mantentā “Suppārakapaṇḍitena ārūḷhanāvā na
vyāpajjati, esa paṇḍito upāyakusalo, andho samāno pi Suppāraka-
paṇḍito va uttamo” ti tam upasamkamitvā “niyyāmakako no hohi” 35
ti vatvā, “tāta, aham andho, katham niyyāmakakammam karis-
sāmi” ti vutte, “sāmi, andhāpi tumhe yeva ambhākam uttamo” ti.

Punappuna yāciyamāno “sādhū tātā, tumhehi āroçitasāññāya niyyāmakō bhavissāmī” ti tesam nāvaṃ abhirūhi.

Te nāvāya mahāsamuddaṃ pakkhandimsu. Nāvā satta divasāni nirupaddavā agamāsi, tato akālavātaṃ uppātitaṃ uppajji,
 5 nāvā cattāro māse pakatisamuddapiṭṭhe vicaritvā Khuramāla-
 samuddaṃ nāma pattā. Tattha macchā manussasamānasarīrā khura-
 nāsā udaye ummujjanimuḍḍaṃ karonti. Tasmim̐ pana samudde
 vajiraṃ uppajjati. Mahāsatto “sac’ āhaṃ ‘ayaṃ vajirasamuddo’ ti
 evaṃ etesaṃ kathessāmi lobhena bahūṃ vajiraṃ gaṇhitvā nāvāṃ
 10 osīdāpessanti” ti tesam anācikkhitvā va nāvāṃ laggāpetva upāyen’
 ekaṃ yottaṃ gahetvā macchagahaṇaniyāmena jālaṃ khipāpetvā
 vajirasāraṃ uddharitvā nāvāya pakkhipitvā aññaṃ appaggha-
 bhaṇḍaṃ chaḍḍāpesi.—Nāvā taṃ samuddaṃ atikkamitvā parato
 Aggimālaṃ nāma gatā. So pajjalita-aggikkhandho viya majjhan-
 15 tikasuriyo viya ca obbāsaṃ muñcanto atṭhāsi. Tasmim̐ pana
 samudde suvaṇṇaṃ ussannaṃ ahosi. Mahāsatto purimaṇayen’
 eva tato pi suvaṇṇaṃ gāhāpetvā nāvāya pakkhipi.—Nāvā taṃ pi
 samuddaṃ atikkamitvā khīraṃ viya dadhim̐ viya ca obhāsantaṃ
 Dadhimālaṃ nāma samuddaṃ pāpuṇi. Tasmim̐ pana samudde
 20 rajataṃ ussannaṃ. So taṃ pi upāyena gāhāpetvā nāvāya pakkhi-
 pāpesi.—Nāvā taṃ pi samuddaṃ atikkamitvā nīlakuṣaṇḍaṃ viya
 sampannasassaṃ iva ca obhāsamaṇaṃ Nīlavaṇṇakusamālaṃ nāma
 samuddaṃ pāpuṇi. Tasmim̐ pana samudde nīlamanirātanaṃ
 ussannaṃ ahosi.* So taṃ pi upāyena gāhāpetvā nāvāya pakkhi-
 25 pāpesi.—Nāvā taṃ pi samuddaṃ atikkamitvā nālaṇaṃ viya ca
 veḷuvanaṃ viya ca khāyamānaṃ Nalamālaṃ nāma samuddaṃ
 pāpuṇi. Tasmim̐ pana samudde vaṃsarāgaveḷuriyaṃ ussannaṃ.
 So taṃ pi gāhāpetvā nāvāya pakkhipāpesi.

Vāṇijā Nalamāliṃ atikkamitvā Vaḷabhāmukhasamuddaṃ nāma
 30 passimsu, tattha udakaṃ kaḍḍhitvā kaḍḍhitvā sabbatobhāgena
 uggacchati, tasmim̐ sabbatobhāgena uggatodakaṃ sabbatobhāgena
 chinnatataṃ mahāsobbho viya paññāyati, ūmiyā uggatāya ekato
 papātasadisam̐ hoti, bhayajanaṃ saddo uppajjati sotāni bbindanto
 viya hadayaṃ phārento viya. Bodhisatto “tātā, imaṃ Vaḷabhā-
 35 mukhaṃ samuddaṃ pattā nivattitum̐ samatthā nāvā nāma n’ atthi,
 ayaṃ sampattanāvāṃ nimujjāpetvā vināsaṃ pāpeti” ti āha. Tañ
 ca nāvāṃ satta manussasatāni abhirūhimsu, te sabbe maraṇa-

bhayabhīta ekappahāren' eva Avīcimhi paccamānā sattā viya atikaruṇasaram muñcīmsu. Mahāsatto "ṭhapetvā maṃ aṇño etesaṃ sotthibhāvaṃ kātum samattho nāma n' atthi, saccakiriyāya tesam sotthiṃ karissāmi" ti cintetvā te āmantetvā "tātā, maṃ khippaṃ gandhodakena nahāpetvā abatavatthāni nivāsāpetvā puṇṇapātiṃ 5 sajjetvā nāvāya dhure ṭhapethā" ti. Te vegena tathā karīmsu. Mahāsatto ubbohi hatthehi puṇṇapātiṃ gahetvā nāvāya dhure ṭhito saccakiriyam karonto [osāna-]gātham āha :

Yato sarāmi attānaṃ, yato patto 'smi viññutaṃ,
nābhijānāmi saṃcicca ekapāṇaṃ pi himsitam, 10
etena saccavajjena sotthiṃ nāvā nivattatū ti.

Cattāro māse videsaṃ pakkhantā nāvā nivattitvā iddhimā viya iddhānubhāvena ekadivaseṇ' eva Bharukacchapaṭṭanaṃ agamāsi, gantvā ca pana thale pi atthūsabhamattaṃ ṭhānaṃ pakkhanditvā nāvikassa gharadvāre atthāsi. Mahāsatto tesam vāṇijānaṃ 15 suvaṇṇa-rajata-maṇi-ppavāḷa-vajirāni bhājetvā adāsi, "ettakehi vo ratanehi alaṃ, mā puna samuddaṃ pavisitthā" ti ca tesam ovādaṃ datvā yāvajīvaṃ dānādīni puñṇāni katvā devapuraṃ pūresi.

4. SUJĀTA-JĀTAKA

Atīte Bārāṇasīyaṃ Brahmaḍatte rajjaṃ kārente Bodhisatto 20 kuṭumbikagehe nibbatti. Sujātakumāro ti 'ssa nāmaṃ karīmsu. Tassa vayappattassa pitāmaho kālam akāsi. Ath' assa pitā pitukāla-kiriyato paṭṭhāya sokasamappito ālāhanato atthīni āharitvā attano ārāme mattikathūpaṃ katvā tāni tattha nidahitvā gatagatavelāya thūpaṃ pupphehi pūjetvā āvajjanto paridevati, n' eva nahāyati na 25 vilimpati na bhuñjati na kammante vicāreti. Taṃ disvā Bodhisatto "pitā me ayyakassa matakālato paṭṭhāya sokābbhibhūto carati, ṭhapetvā kho pana maṃ aṇño etaṃ saṇṇāpetum na sakkoti, ekena naṃ upāyena nissokaṃ karissāmi" ti bahinagare ekaṃ matagoṇaṃ disvā tiṇaṃ ca pāṇīyaṃ ca āharitvā tassa purato katvā 30 "khāda khāda, piva pivā" ti vadati. Āgatāgatā naṃ disvā "samma Sujāta, kiṃ ummattako si, matagoṇassa tiṇodakaṃ desī" ti vadanti.

So kiñci na paṭivadati. Ath' assa pitu santikaṃ gantvā "putto te ummattako jāto, matagoṇassa tiṇodakaṃ deti" ti āhaṃsu. Taṃ sutvā kuṭumbikassa pitusoko apagato, puttasoṃso patiṭṭhito. So vegena gantvā "nanu tvaṃ, tāta Sujāta, paṇḍito, kiṃkāraṇā mata-
5 goṇassa tiṇodakaṃ desi" ti vatvā dve gāthā abhāsi :

Kim nu santaramāno va lāyitvā haritaṃ tiṇaṃ
'khāda khāda' ti lapasi gatasattaṃ jaraggavaṃ.
Na hi annena pānena mato goṇo samuṭṭhahe,
tañ ca tucchāṃ vilapasi yathā taṃ dummatī tathā ti.

10 Tato Bodhisatto dve gāthā abhāsi :

Tath' eva tiṭṭhati sīsaṃ haṭṭhapādā ca vāladhi,
soṭā tath' eva tiṭṭhanti, maññe goṇo samuṭṭhahe.
N' ev' ayyakassa sīsaṃ vā haṭṭhapādā ca dissare,
rudāṃ mattikathūpasmim nanu tvañ ñeva dummatī ti.

15 Taṃ sutvā Bodhisattassa pitā "mama putto paṇḍito, idhalo-
kaparalokakiccaṃ jānāti, mama saññāpanatthāya etaṃ kammaṃ
akāsi" ti cintetvā "tāta Sujāta paṇḍita, 'sabbe saṃkhārā aniccā' ti
me ñātaṃ, ito paṭṭhāya na socissāmi, pitusokaharaṇaputtana nāma
tādisena bhavitabban" ti vatvā puttassa thutim karonto—

20 Ādittaṃ vata maṃ santaṃ ghatasittaṃ va pāvakaṃ
vārinā viya osiñcaṃ sabbāṃ nibbāpaye dāraṃ.
Abbaḥi vāta me sallāṃ yaṃ āsi hadayanissitaṃ,
yo me sokaparetassa pitusokaṃ apānudi.
So 'haṃ abbūlhasallo 'smi vītasoko anāvilo,
25 na socāmi na rodāmi tava sutvāna māṇava.
Evaṃ karonti sappaññā ye honti anukampakā,
vinivattayanti sokarūhā, Sujāto pitaraṃ yathā ti.

5. KUTIDŪSAKA-JĀTAKA

Atīte Bārāṇasīyaṃ Brahmaḍatte rajjaṃ kārente Bodhisatto
30 Siṅgīlasakunayoniyāṃ nibbattitvā vayappatto attano mānāpaṃ
anovassakaṃ kulāvakaṃ katvā Himavantapadese vasati. Ath' eko

makkato, vassakāle acchinnadhāre deve vassante, sītapīlito dante khādanto Bodhisattassa avidūre nisīdi. Bodhisatto tam tathā kilamantam disvā tena saddhim sallapanto paṭhamam gātham āha :

Manussass' eva te sīsam hatthapādā ca vānara,
atha kena nu vaṇṇena agāran te na vijjatī ti.

5

Tam sutvā vānaro dutiyam gātham āha :

Manussass' eva me sīsam hatthapādā ca Siṅgila,
y' āhu seṭṭhā manussesu sā me paññā na vijjatī ti.

Tam sutvā Bodhisatto itaram gāthadvayam āha :

Anavatṭhitacittassa lahucittassa dūbhino
niccam adhuvasīlassa sukhabhāvo na vijjati.
So karassu ānubhāvaṃ, vītivattassu sīliyaṃ,
sītavātaparittānaṃ karassu kuṭavaṃ kapī ti.

10

Makkato cintesi : “ayam tāva attano anovassaṇaṭṭhāne nisinnabhāvena maṃ paribhavati, na nisīdāpessāmi naṃ imasmiṃ 15 kuṭave” ti. Tato Bodhisattam gaṇhitukāmo pakkhandi. Bodhisatto uppatitvā aññattha gato. Makkato kuṭavaṃ viddhamsetvā cupṇavicuṇṇam katvā pakkāmi.

6. NAKKHATTA-JĀTAKA

Atīte Bārāṇasiyam Brahmadaṭṭe rajjam kārente nagaravāsino 20 janapadavāsinaṃ dhītaram vāretvā divasaṃ ṭhapetvā attano kulūpakam ājīvikam pucchimsu : “bhante, ajja ambhākam eka maṅgala-kiriyā, sobhanaṃ nu kho nakkhattan” ti. So “ime attano ruciyā divasaṃ ṭhapetvā idāni maṃ pucchanti” ti kujjhitvā “ajja nesam maṅgalantarāyaṃ karissāmi” ti cintetvā “ajja asobhanaṃ nak- 25 khattan, sace karoṭha mahāvināsaṃ pāpuṇissathā” ti āha. Te tassa saddahitvā nāgamimsu. Janapadavāsino tesam anāgamanam natvā “te ajja divasaṃ ṭhapetvā pi na āgatā, kin no tehi” ti aññesaṃ dhītaram adamsu.

Nagaravāsino punadivase āgantvā dārikam yācimsu. Janapada-
vāsino "tumhe nagaravāsino nāma chinnahirikā gahapatikā,
divasam ṭhapetvā dārikam na gaṇhittha, mayam tumbhākam anāga-
manabhāvena aññesam adambhā" ti.—"Mayam ājīvikam paṭipucchitvā
5 'nakkhattam na sobhanan' ti nāgatā, detha no dārikan" ti.—
"Amhehi tumbhākam anāgamanabhāvena aññesam dinnā, idāni
dinnadārikam katham puna ānessāmā" ti.

Evam tesu aññamaññaṃ kalaham karontesu eko nagaravāsi-
paṇḍitapuriso ekena kammena janapadam gato. Tesam nagara-
10 vāsinam "mayam ājīvikam pucchitvā nakkhattassa asobhana-
bhāvena nāgatā" ti kathentānam sutvā "nakkhattena ko attho,
nanu dārikāya laddhabhāvo va'nakkhattan" ti vatvā imam gātham
āha:

15 Nakkhattam paṭimānentam attho bālam upaccagā,
attho atthassa nakkhattam, kiṃ karissanti tārakā ti.

Nagaravāsino kalaham katvā dārikam alabbhitvā va agamamsu.

7. MAHOSADHA'S WIT

Tadā rājā tussitvā Senakam pucchi: "kiṃ Senaka ānema
paṇḍitan" ti. So lābhamaccharena "na ettakena paṇḍito hoti,
20 āgamehi" ti āha. Tassa vacanam sutvā rājā cintesi: "Mahosadha-
paṇḍito dārakapañño pi mama manam gaṇhi. Senako evaṃ-
vidham paṇḍitam ānetum na deti, kiṃ me Senakena, ānessāmi
nan" ti. So mahantena parivārena gāmam pāyāsi. Tassa
maṅgalassam abhirūhityā gacchantassa, assassa pādo phālita-
25 bhūmiyā antaram pavisitvā bhijji. Rājā tato va nivattitvā
nagaram pāvīsi. Atha nam Senako upasamkamitvā: "mahārāja,
tumhe mam anatthakāmam katvā, 'passatha āgametha tāvā'
ti vutte pi, atituritā nikkhamittha, paṭhamagamanen' eva
maṅgalassassa pādo bhinno" ti. So tassa vacanam sutvā tuṇhī
30 hutvā pun' ekadivasam tena saddhim mantesi: "kiṃ Senaka
Mahosadha-paṇḍitam ānemā" ti. "Tena hi deva sayam āgantvā
dūtam pesetha: 'paṇḍita, ambhākam tava santikam āgacchantānam

assassa pādo bhinno, assataran no pesetu, seṭṭhatarāṇ cā' ti ; yadi assataram pesessati sayam āgamissati, seṭṭhataram pesento pitaram pesessati. Ayam eko no pañho bhavissati" ti. Rājā "sādhū" ti sampaticchitvā tathā vatvā dūtam pesesi.

Paṇḍito dūtavacanam sutvā, "rājā mamañ c' eva pitarañ ca 5
me passitukāmo" ti cintetvā pitusantikam gantvā vanditvā: "tāta, rājā tumhe ca mamañ ca daṭṭhukāmo ; tumhe paṭhamataram seṭṭhi-
sahassaparivutā gacchatha, gacchantā ca tucchahatthā agantvā
navasappipūram candanakaraṇḍakam ādāya gacchatha, rājā tum-
hebi saddhim paṭisanthāram katvā, 'gahapati-patirūpam āsanam 10
ñatvā nisīdathā' ti vakkhati, tumhe tathārūpam āsanam ñatvā
nisīdeyyātha ; tumhākam nisinnakāle aham āgamissāmi, rājā
mayāpi saddhim paṭisanthāram katvā, 'paṇḍita tavānurūpam
āsanam ñatvā nisīdā' ti vakkhati ; athāham tumhe olokessāmi,
tumhe tāya saññāya āsanā vuṭṭhāya 'tāta Mahosadha-paṇḍita, 15
imasmim āsane nisīdā' ti vadeyyātha. Ajj' eko pañho matthakam
pāpuṇissati" ti.

So "sādhū" ti sampaticchitvā vuttanayen' eva gantvā attano
dvāre thitabbhavam rañño ārocāpetvā, "pavisatū" ti pesite, pavi-
sitvā rājānam vanditvā ekamantaṃ aṭṭhāsi. Rājā tena saddhim 20
paṭisanthāram katvā, "gahapati, tava putto Mahosadha-paṇḍito
kuhin" ti pucchi. "Pacchato āgacchati, devā" ti. Rājā
'āgacchatī' ti sutvā tuṭṭhamānaso hutvā, "attano yuttāsanam ñatvā
nisīdā" ti āha. So attano yuttāsanam ñatvā ekamantaṃ nisīdi.

Mahāsatto pi alamkatapaṭiyatto dārakaṣasahassāparivuto alam- 25
katarathe nisīditvā nagaram pavisanto parikhāpitthe ekam gad-
rabham disvā thāmasampanne mānave āpāpesi: "etaṃ gadrabham
anubandhitvā gahetvā, yathā saddam na karoti evam assa mukha-
bandhanam katvā, ekasmim attharake vaṭṭetvā amsenādāya
gacchathā" ti. Te tathā karimsu. Bodhisatto pi mahantena pari- 30
vārena nagaram pāvisi. Mahājano "esa kira Sirivaḍḍhakaseṭṭhino
putto Mahosadho paṇḍito nāma, esa kira jāyamāno osadha-
ghaṭikam hatthena gahetvā jāto, iminā kira te ettakānam vimam-
sanapañhānam paṭibhāgā ñātā" ti Mahāsattam abhitthavanto
olokento ca tittim na gacchati. So rājadvāram gantvā attano 35
āgatasāsanam paṭihāresi. Rājā sutvā va tuṭṭhahaṭṭho "mama
putto Mahosadha-paṇḍito khippam āgacchatū" ti āha.

So dāraḥasahasaparivuto pāsādaṃ abhirūhitvā rājānaṃ
vanditvā ekamantaṃ atthāsi. Rājā taṃ disvā va somanassappatto
hutvā madhurapaṭisanthāraṃ katvā “paṇḍita, patirūpaṃ āsanaṃ
ñatvā nisīdā” ti āha. So pitaraṃ olokesi. Ath’ assa pitā olokita-
5 saññāya utthāya “paṇḍita, imasmim āsane nisīdā” ti āha. So
tasmim nisīdi. Taṃ tattha nisinnaṃ disvā va Senaka-Pukkusa-
Kāvinda-Devindā c’ eva aññe ca ‘andhabālā’ ti paṇim paharitvā
mahāhasitaṃ hasitvā “imaṃ andhabālaṃ ‘paṇḍitā’ ti vadanti, so
pitaraṃ āsanā utthāpetvā sayamaṃ nisīdati, imaṃ ‘paṇḍitā’ ti
10 vattumaṃ ayuttan” ti parihāsaṃ karimsu; rājāpi dummukho ahosi.
Atha naṃ Mahāsatto pucchi: “kiṃ mahārāja, dummukh’ atthā”
ti.—“Āma paṇḍita, dummukho ‘mhi, savanaṃ eva te manāpaṃ
dassanaṃ amanāpaṃ jātan” ti.—“Kiṃkāraṇā” ti.—“Pitaraṃ
āsanā vutthāpetvā nisinnattā” ti.—“Kiṃ pana tvaṃ mahārāja
15 ‘sabbatthānesu puttehi pitā va uttamo’ ti maññasi” ti.—“Āma
paṇḍitā” ti. Atha naṃ Mahāsatto “nanu mahārāja tumhehi
‘amhākaṃ assataraṃ vā pesetu, setthataṃ vā’ ti sāsanaṃ
pahitaṃ” ti vatvā, āsanā vutthāya te māṇave oloketvā, “tumhehi
gahitaḡadraḡhaṃ ānethā” ti āṇāpetvā rañño pādamaṃle nipajjāpetvā,
20 “mahārāja, ayaṃ ḡadraḡho kiṃ agghatī” ti pucchi.—“Sace
upakārako, atthā kaḡapaṇe agghatī” ti.—“Imaṃ pana ḡadraḡhaṃ
paṭicca ājāṇiyavalavāya kucchimhi vutthassataro kiṃ agghatī”
ti.—“Anaggho, paṇḍitā” ti.—“Deva, kasmā evaṃ kathetha,
nanu tumhehi idāṃ’ eva vuttaṃ: ‘sabbatthānesu puttehi pitā va
25 uttamo’ ti. Sace taṃ saccamaṃ, tumhākaṃ vāde assatarato ḡadraḡho
uttamo hoti. Kiṃ mahārāja, tumhākaṃ paṇḍitā ettakamaṃ pi jāni-
tumaṃ asakkontā paṇim paharitvā hasanti. Aho tumhākaṃ paṇḍi-
tānaṃ paññāsampatti. Kuto vo ete laddhā” ti cattāro pi paṇḍite
paribhāsivā rājānaṃ imāya ḡāthāya ajjhabhāsi:

30 Hamsi tvaṃ evaṃ maññesi ‘seyyo
 puttena pitā’ ti, rājasetthā,
 hand’ assatarassa te ayaṃ,
 assatarassa hi ḡadraḡho pitā ti.

Evaṃ ca pana vatvā “āma mahārāja, sace puttato pitā seyyo,
35 mama pitaraṃ ḡaṇhatha; sace pitito putto seyyo, maṃ ḡaṇhatha
tumhākaṃ atthāyā” ti. Rājā somanassappatto ahosi. Sabbarāja-
parisā “su-kathito paṇḍitena paṇho” ti unnādādini sādḡukāra-

sahassāni adāsi ; aṅgulipoṭhā ca celukkhepasahassāni ca pavattimsu, cattāro paṇḍitā dummukhā abesum.

[Mātāpitunnam guṇam jānanto Bodhisattena sadiso n' atthi. So kasmā evam akāsi ti. Na ca pitu avamānatthāya ; raññā pana 'assataram vā pesetu, seṭṭhataram vā' ti pesitam, tasmā tassa 5 pañhassa āvibhāvanattham attano ca paṇḍitabhāvassa nāpanattham catunnam paṇḍitānam nippabhākarattham evam akāsi ti.]

8. LATUKIKA-JĀTAKA

[Vandāmi tam kunjara satṭhibhāyanam ti. Idam Satthā VeJuvane viharanto Deva-
dattam ārabba kathesi. Ekasmim hi divase dhammasabbhāyam katham samuṭṭhā- 10
pesum : "āvuso Devadatto kakkhalo pharuso sāhasiko, sattesu karupāmattakam pi 'esa
n' atthi" ti. Satthā āgantvā "kāya nu 'ttha bhikkhave etarahi kathāya sannisinnā" ti
pucchitvā, "imāya nāmā" ti vutte, "na bhikkhave idān' eva pubbe p' esa nikkaruṇo
yevā" ti vatvā atītam āhari :]

Atīte Bārāṇasiyam Brahmadatte rajjam kārente Bodhisatto 15
hatthiyoniyam nibbattitvā vayappatto pāsādiko mahākāyo asīti-
sahassavāraṇaparivāro yūthapati hutvā Himavantapadese vibāsi.
Tadā ekā laṭukikā sakunīkā hatthīnam vicaraṇatṭhāne aṇḍāni
nikkhipi. Tāni pariṇatāni bhinditvā sakunapotakā nikkhamimsu.
Tesu avirūḷhapakkhesu uppatitum asakkontesu yeva Mahāsatto 20
asītisahassavāraṇaparivuto gocarāya caranto tam padesaṃ sampatto.
Tam disvā laṭukikā cintesi : "ayam hatthirājā mama potake
madditvā māressati, handa nam puttakānam parittānatthāya
dhammikam rakkham yācāmī" ti. Sā ubho pakkhe ekato katvā
tassa purato thatvā paṭhamam gātham āha : 25

Vandāmi tam kunjara satṭhibhāyanam
āraññakam yūthapatim yasassim,
pakkhehi tam pañjalikam karomi :
mā me vadbī puttake dubbalāyā ti.

Mahāsatto "mā cintayi laṭukike, aban te puttake rakkhissan" 30
ti sakunapotakānam upari gantvā, asītiyā hatthisahassesu gatesu,
laṭukikam āmantetvā "ambākam pacchato eko ekacārikahatthi
āgacchatī, so ambākam vacanam na karissati, tasmim āgate tam pi
yācitvā puttakānam sotthibhāvaṃ kareyyāsi" ti vatvā pakkāmi.

Ath' ekadivasam kāko vāraṇassa dve pi akkhini tuḍḍena bhindi, makkhikā āsāṭikam pātesi. So puḷavehi khajjanto vedanamatto pipāsāya abhibhūto pāṇiyam pariyesamāno vicari. Tasmim kāle maṇḍūko pabbatamatthake ṭhatvā saddam akāsi. Vāraṇo "ettha pāṇiyam bhavissati" ti pabbatam abhirūhi. Atha maṇḍūko otaritvā papāte ṭhatvā saddam akāsi. Vāraṇo "ettha pāṇiyam bhavissati" ti papātābhimukho gacchanto pavatṭetvā pabbatapāde patitvā jīvitak-khayam pāpuṇi. Laṭukikā tassa matabhāvaṃ ñatvā "diṭṭhā me paccāmittassa piṭṭhī" ti haṭṭhatuṭṭhā tassa khandhe caṃkamitvā yathākammam gatā. 5 10

[Satthā "Na bhikkhave kenaci saddhim veram nāma kātabbam, evampalassam-paṇnam nāma vāraṇam ime cattāro janā ekatō hutvā jīvitakkhayaṃ pāpesun" ti—

Kākaṇ ca passa laṭukikam maṇḍūkam nīlamakkhikam,
ete nāgam aghātesum, passa verassa verinaṃ,
tasmā hi veram na kayirātha api yena ca kenaci ti

15

imam abhisambuddha-gātham vatvā jātakam samodhānesi : "tadā ekacārihatthi Deva-datto abosi, yūthapati pana aham evā" ti.]

9. KURUṆGAMIGA-JĀTAKA

Atīte Bārāṇasiyam Brahmadatte rajjam kārente Bodhisatto Kuruṅga-migo hutvā ekasmim araṇṇāyatane phalāni khādanto vasati. 20 So ekasmim kāle phalasampanne sepaṇṇirukkhe sepaṇṇiphalāni khādati. Ath' eko gāmaṇasi-aṭṭaka-luddako phālarukkhamūlesu migānam padāni upadhāretvā uparirukkhe aṭṭakam bandhitvā tattha nisīditvā phalāni khāditaṃ āgatāgate mige sattiyā vijjhityā tesam mamsam vikkiṇanto jīvikam kappeti. So ekadivasam tasmim 25 rukkhamūle Bodhisattassa padavalañjam disvā tasmim sepaṇṇi-rukkhe aṭṭakam bandhitvā pāto va bhuñjitvā satthim ādāya vanam pavisitvā tam rukkham abhirūhitvā aṭṭake nisīdi. Bodhisatto pi pāto va vasanaṭṭhānā nikkhamitvā "sepaṇṇiphalāni khādissāmī" ti āgamma tam rukkhamulam sahasā va apavisitvā "kadāci aṭṭaka- 30 luddakā rukkhesu aṭṭakam bandhanti, atthi nu kho evarūpo upaddavo" ti parigaṇhanto bāhirato va aṭṭhāsi. Luddako pi Bodhisattassa anāgamanabhāvaṃ ñatvā aṭṭake nisinno va sepaṇṇi-phalāni khipitvā tassa purato pātesi. Bodhisatto "imāni phalāni āgantvā mayham purato patanti, atthi nu kho upari luddako" ti 35

punappuna ullokento luddakam disvā apassanto viya hutvā “ambho rukkha, pubbe tvam olambakam cārento viya ujukam eva phalāni pātesi, ajja pana te rukkhadhammo pariccatto, evam tayā rukkhadhamme pariccatte aham pi aññaṃ rukkhamūlaṃ upasaṃkamitvā
5 mayham āhāraṃ pariyesissāmi” ti vatvā imaṃ gātham āha :

Nātam etaṃ Kuruṅgassa yaṃ tvam Sepaṇṇi seyyasi,
aññaṃ sepaṇṇiṃ gacchāmi, na me te ruccate phalaṃ ti.

Ath' assa luddako aṭṭake nisinno va sattim khipitvā “gaccha, viraddho dāni 'mhi tan” ti āha. Bodhisatto nivattitvā tṛṭho āha :
10 “ ambho purisa, idāni si kiñcāpi maṃ viraddho, aṭṭha pana mahāniraye soḷasa ussadaniraye pañcavidhabandhanādīni ca kammakaraṇāni aviraddho yevāsī” ti evaṃ ca pana vatvā palāyitvā yathārucim gato. Luddako pi otaritvā yathārucim gato.

10. NIGRODHAMIGA-JĀTAKA

15 Atīte Bārāṇasīyaṃ Brahmadaṭṭe rajjaṃ kārayamāne Bodhisatto migayoniyam paṭisandhim gaṇhi. So mātu kucchito nikkhanto suvaṇṇavaṇṇo ahosi, akkhini c' assa maṇigūlasadisāni ahesum, siṅgāni rajatavaṇṇāni, mukhaṃ rattakambalapuñjavanṇam, hatthapādapariyantā lākhāparikkammakatā viya, vāladhī camarassa viya
20 ahosi, sarīraṃ paṇ' assa mahantaṃ assapotakappamāṇam ahosi. So pañcasatamigaparivāro araṇṇe vāsaṃ kappesi nāmena Nigrodhamigarājā nāma. Avidūre paṇ' assa añño pi pañcasatamigaparivāro Sākhāmigo nāma vāsati, so pi suvaṇṇavaṇṇo va ahosi.

Tena samayena Bārāṇasirājā migavadhapasuto hoti, vinā
25 maṃsena na bhuñjati, maṇussānaṃ kammacchedaṃ katvā sabbe negamajānapade sannipādetvā devasikaṃ migavaṃ gacchati. Maṇussā cintesum : “ayaṃ rājā ambhakaṃ kammacchedaṃ karoti, yaṃ nūna mayam uyyāne migānaṃ nivāpaṃ vapitvā pāṇīyaṃ sampādetvā bahumige uyyāne pavesetvā dvāraṃ bandhitvā raṇṇo
30 niyyādemā” ti te sabbe uyyāne nivāpatiṇaṃ ropetvā udakaṃ sampādetvā dvāraṃ yojāpetvā nāgare ādāya muggarādi-nānāvudha-hatthā araṇṇaṃ pavisitvā mige pariyesamānā “ majjhe tṛṭhe mige gaṇhissāmā” ti yojanamattaṃ tṛṭhaṃ parikkhipitvā saṃkhipamānā Nigrodhamiga-Sākhāmigānaṃ vasaṇaṭṭhānaṃ majjhe katvā

parikkhipim̐su. Atha naṃ migagaṇaṃ disvā rukkhagumbādayo ca
bhūmiṃ ca muggarehi paharantā migagaṇaṃ gabaṇaṭṭhānato
nīharitvā asi-satti-dhanu-ādīni āvudhāni uggiritvā mahānādaṃ
nadantā naṃ migagaṇaṃ uyyānaṃ pavesetvā dvāraṃ pidhāya rājā-
naṃ upasaṃkamitvā “deva, nibaddhaṃ migavaṃ gacchantā 5
amhākaṃ kammaṃ nāsetha, amhehi araṇṇato mige ānetvā tumhā-
kaṃ uyyānaṃ pūritam, ito paṭṭhāya tesam mamaṃ khādathā” ti
rājānaṃ āpucchitvā pakkamim̐su.

Rājā tesam vacanaṃ sutvā uyyānaṃ gantvā mige olokento dve
suvannaṃmige disvā tesam abhayaṃ adāsi. Tato paṭṭhāya pana 10
kadāci sāmam gantvā ekamigaṃ vijjhितvā āneti, kadāci ‘ssa bhatta-
kāraṃ gantvā vijjhितvā āharati. “Migā dhanuṃ disvā va maraṇa-
bhayena tajjitā palāyanti, dve tayo pahāre labhitvā kilamanti pi
gilānā pi honti maraṇam pi pāpuṇanti. Migagaṇo taṃ pavattim
Bodhisattassa ārocesi. So Sākhāṃ pakkosāpetvā āha: “samma, 15
bahū migā nassanti, ekasena maritabbe sati ito paṭṭhāya mā
kaṇḍena mige vijjhantu, dhammagāṇḍikaṭṭhāne migānaṃ vāro hotu,
ekadivasam mama parisāya vāro pāpuṇātu, ekadivasam tava pari-
sāya vāro pāpuṇātu, vārappatto migo gantvā dhammagāṇḍikāya
sīsam ṭhapetvā nipajjatu, evaṃ sante migā vaṇitā na bhavissanti” 20
ti. So “sādhū” ti sampaṭicchī. Tato paṭṭhāya vārappatto va
migo gantvā dhammagāṇḍikāya gīvaṃ ṭhapetvā nipajjati. Bhatta-
kāraṃ āgantvā tattha nipannakam eva gahetvā gacchati.

Ath’ ekadivasam Sākhāmigassa parisāya ekissā gabbhinīmigiya
vāro pāpuṇi. Sā Sākhāṃ upasaṃkamitvā “sāmi, ahaṃ pi gabbhinī, 25
puttakam vijāyitvā dve janā vāraṃ gamissāma, mayhaṃ vāraṃ
atikkamehī” ti āha. So “na sakkā tava vāraṃ aññesaṃ pāpetum,
tvam eva tuyhaṃ pattam jānissasi, gacchāhī” ti āha. Sā tassa
santikā anuggahaṃ alabhamānā Bodhisattam upasaṃkamitvā tam
attham ārocesi. So tassā vacanaṃ sutvā “hotu, gaccha tvam, ahan 30
te vāraṃ atikkamessāmi” ti sayam gantvā dhammagāṇḍikāya
sīsam katvā nipajji. Bhattakāraṃ taṃ disvā “laddhābbhaya migā-
rājā gaṇḍikāya nipanno, kin nu kāraṇam” ti vegena gantvā raṇṇo
ārocesi.

Rājā tāvad eva ratham āruya mahantena parivārena āgantvā 35
Bodhisattam disvā āha: “samma migarāja, nanu mayā tuyhaṃ
abhayaṃ dinnam, kasmā tvam idha nipanno” ti.—“Mahārāja,

- gabbhinī migī āgantvā 'mama vāro aññassa pāpehi' ti āha, na sakkā kho pana mayā ekassa maraṇadukkhaṃ aññassa upari pakkhipitum, sv-āhaṃ attano jīvitam tassā datvā tassā santakaṃ maraṇam gahetvā idha nipanno, mā aññaṃ kiñci āsaṃkittha mahārājā" ti. Rājā āha: "sāmi suvaṇṇamigarāja, mayā tādiso khanti-mettānuddayasampanno manussesu pi na diṭṭhapubbo, tena te pasanno 'smi, utṭhehi, tuyhañ ca tassā ca abhayaṃ dammi" ti.— "Dvīhi abhaye laddhe avasesā kiṃ karissanti narindā" ti.— "Avasesānam pi abhayaṃ dammi sāmi" ti.— "Mahārāja, evaṃ pi uyyāne yeva migā abhayaṃ labhissanti, sesā kiṃ karissanti" ti.— "Etesam pi abhayaṃ dammi sāmi" ti.— "Mahārāja, migā tāva abhayaṃ labhantu, sesā catuppadā kiṃ karissanti" ti.— "Etesam pi abhayaṃ dammi sāmi" ti.— "Mahārāja, catuppadā tāva abhayaṃ labhantu, dvijagaṇā kiṃ karissanti" ti.— "Etesam pi dammi sāmi" ti.— "Mahārāja, dvijagaṇā tāva abhayaṃ labhissanti, uduke vasantā macchā kiṃ karissanti" ti.— "Etesam pi abhayaṃ dammi sāmi" ti.

Evaṃ Mahāsatto rājānaṃ sabbasattānaṃ abhayaṃ yācitvā utṭhāya rājānaṃ pañcasu sīlesu patitṭhāpetvā "dhammaṃ cara mahārāja, mātāpitusu puttadhītāsu brāhmaṇagahapatikesu negama-jānapadesu dhammaṃ caranto samaṃ caranto kāyassa bhedā sugatim saggaṃ lokaṃ gamissasi" ti rañño Buddhalīlāhāya dhammaṃ desetvā katipāhaṃ uyyāne vasitvā rañño ovādaṃ datvā migagaṇaparivuto araṇṇaṃ pāvisi. Sā pi kho migadhenu puppha-kaṇṇikasadisam puttam vijāyi. So kīlamāno Sākhāmigassa santikaṃ gacchati. * Atha naṃ mātā tassa santikaṃ gacchantam disvā "putta, ito paṭṭhāya mā etassa santikaṃ gaccha, Nigrodhassa eva santikaṃ gaccheyyāsi" ti ovadanti imaṃ gātham āha :

- Nigrodham eva seveyya, na Sākhā upasaṃvase,
Nigrodhasmim matam seyyo yaṇ ce Sākhasmim jīvitam ti.

Tato paṭṭhāya ca pana abhayaḷaddhakā migā manussānaṃ sassāni khādanti. Manussā "laddhābhayaṃ ime migā" ti paharitum vā palāpetum vā na visahanti. Te rājāṅgaṇe sannipatitvā rañño tam atthaṃ ārocesum. Rājā "mayā pasannena Nigrodhamigavarassa varo dinno, ahaṃ rajjaṃ jāheyyam na ca tam paṭiññaṃ, gacchatha, na koci mama vijite mige paharitum

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labhati" ti. Nigrodhamigo tam pavattim sutvā migagaṇaṃ sannipātāpetvā "ito paṭṭhāya paresaṃ sassaṃ khādituṃ na labhathā" ti mige vāretvā manussānaṃ ārocāpesi : "ito paṭṭhāya sassakāraḥkamanussā sassarakkhanatthaṃ vatim mā karontu, khettaṃ pana āvijjhivā paṇṇasaññaṃ bandhantū" ti. Tato 5 paṭṭhāya kira khettesu paṇṇabandhanasaññaṃ udapādi, tato paṭṭhāya paṇṇasaññaṃ atikkamanakamigo nāma n'atthi, ayaṃ kira nesam Bodhisattato laddha-ovādo.

Evam migagaṇaṃ ovaditvā Bodhisatto yāvatāyukaṃ thatvā saddhim migeḥi yathākammaṃ gato. Rājāpi Bodhisattassa ovāde 10 thatvā puñṇāni katvā yathākammaṃ gato.

11. SAMMODAMĀNA-JĀTAKA

Atīte Bārāṇasiyaṃ Brahmaḍatte rajjaṃ kārente Bodhisatto vaṭṭakayoniyam nibbattitvā aneka vaṭṭakasaḥsapaṇivāro araṇṇe vasati. Tadā eko vaṭṭakaluddako tesam vasanaṭṭhānaṃ gantvā 15 vaṭṭakavassitaṃ katvā tesam sannipatitabhāvaṃ natvā tesam upari jālaṃ khipitvā pariyañtesu maddanto sabbe ekato katvā pacchim pūretvā gharaṃ gantvā te vikkiñitvā tena mūlena jīvikaṃ kappeti.

Ath' ekadivasam Bodhisatto te vaṭṭake āha : "ayaṃ sākuṇiko amhākaṃ nātaka viñāsaṃ pāpeti, ahaṃ ekaṃ upāyaṃ jānāmi 20 yen' esa amhe gaṇhituṃ na sakkhissati, ito dāni paṭṭhāya etena tumhākaṃ upari jāle khittamatte ekeko ekekasmim jālakkhike sīsaṃ ṭhapetvā jālaṃ ukkhipitvā icchitaṭṭhānaṃ haritvā ekasmim kaṇṭakagumbe pakkhipatha, evaṃ sante tena tena ṭhānena palāyissāmā" ti. Te sabbe "sādhū" ti paṭisaṇṇimsu. Dutiyadivase 25 upari jālaṃkhitte Bodhisattena vuttanayen' eva jālaṃ ukkhipitvā ekasmim kaṇṭakagumbe khipitvā sayam heṭṭhābhāgena tato palāyimsu. Sākuṇikassa gumbato jālaṃ mocentass' eva vikālo jāto. So tucchahattho va agamāsi. Punadivasato paṭṭhāya pi vaṭṭakā tath' eva karonti. So pi yāva suriyass' athagamanā jālaṃ 30 eva mocento kiñci alabhivā tucchahattho va gehaṃ gacchati.

Ath' assa bhariyā kujjhivā "tvam divase divase tucchahattho āgacchasi, aññaṃ pi te bāhi positabbaṭṭhānaṃ atthi mañṇe" ti āha. Sākuṇiko "bhadde, mama aññaṃ positabbaṭṭhānaṃ n'atthi, api ca kho pana te vaṭṭakā samaggā hutvā caranti, mayā khitta- 35 mattaṃ jālaṃ ādāya kaṇṭakagumbe khipitvā gacchanti, na kho

pana te sabbakālam eva sammodamānā viharissanti, tvam mā cintayi, yadā te vivādam āpajjissanti tadā te sabbe vādāya tava mukhaṃ hāsaya māno agacchissāmī” ti vatvā imaṃ gātham āha :

5 Sammodamānā gacchanti jālam ādāya pakkhino,
yadā te vivadissanti tadā ebhanti me vasaṇaṃ ti.

Katipāhass’ eva pana accayena eko vaṭṭako gocarabhūmiṃ otaranto asallakkhetvā aññassa sīsaṃ akkami. Itaro “ko maṃ sīse akkamī” ti kujjhi. “Ahaṃ asallakkhetvā akkamiṃ, mā kujjhi” ti vutte pi ca kujjhi yeva. Te punappuna kathentā “tvam eva
10 maññe jālaṃ ukkhipasī” ti aññamaññaṃ vivādam karimsu. Tesu vivadantesu Bodhisatto cintesi : “vivādake sotthibhāvo nāma n’ atthi, idān’ eva te jālaṃ no ukkhipissanti, tato mahantaṃ vināsaṃ pāpuṇissanti, sākuṇiko okāsaṃ labhissati, mayā imasmiṃ ṭhāne na sakkā vasitun” ti so attano parisam ādāya aññattha gato.
15 Sākuṇiko pi kho katipāhaccayena āgantvā vaṭṭakavassitaṃ vassitvā tesam sannipatitānaṃ upari jālaṃ pakkhipi. Ath’ eko vaṭṭako “tuyhaṃ kira jālaṃ ukkhipantass’ eva matthake lomāni patitāni, idāni ukkhipā” ti āha. Aparo “tuyhaṃ kira jālaṃ ukkhipantass’ eva dvīsu pakkhesu pattāni patitāni, idāni ukkhipā” ti āha. Iti
20 tesam “tvam ukkhipā” ti vadantānañ ñeva sākuṇiko jālaṃ ukkhipitvā sabbe va te ekato katvā pacchiṃ pūretvā bhariyaṃ hāsaya māno gehaṃ agamāsi.

12. RUKKHADHAMMA-JĀTAKA

Atīte Bārāṇasiyaṃ Brāhmadatte rajjaṃ kārente paṭhamam
25 uppanno Vessavaṇo mahārājā cavi. Sakko aññaṃ Vessavaṇam ṭhapesi. Etasmiṃ Vessavaṇe parivatte pacchānibbatta-Vessavaṇo rukkhagacchagumbalatānaṃ “attano attano ruccanaṭṭhāne vimānaṃ gaṇhantū” ti sāsanaṃ pesesi. Tadā Bodhisatto Hima-
vantapadese ekasmiṃ sālavane rukkhadevatā hutvā nibbatti. So
30 nātaka āha : “tumhe vimānāni gaṇhantā aṅgaṇe ṭbitarukkhesu mā gaṇhittha, imasmiṃ pana sālavane mayā gahitavimānaṃ parivāretvā va gaṇhathā” ti. Tattha Bodhisattassa vacanakarā

paṇḍitadevatā Bodhisattassa vimānaṃ parivāretvā va vimānāni gaṇhimsu, apaṇḍitā pana “kiṃ ambhākaṃ araṇṇe vimānehi, mayaṃ manussapathe gāmanigamarājadhānidvāresu vimānāni gaṇhissāma, gāmādayo hi upanissāya vasamānā devatā lābhaggayasaggappattā hontī” ti manussapathe aṅgaṇaṭṭhāne nibbattamahārukkhesu 5 vimānāni gaṇhimsu.

Ath’ ekasmiṃ divase mahatī vātavuṭṭhi uppajji. Vātassa atitaddhatāya daḥhamulā vanajetṭharukkā pi sambhaggasākhā- viṭaṭṭhā samulā nipatimsu. Tam pana aññamaññaṃ sambandhanena ṭhitasālavanam patvā ito c’ ito ca paharanto ekarukkham pi pātetuṃ 10 nāsakkhi. Bhaggavimānā devatā nippaṭisaraṇā dārake hatthesu gaṇetvā Himavantam gantvā attāno pavattiṃ sālavane devatānaṃ kathayimsu. Tā tāsam evaṃ āgatabhāvaṃ Bodhisattassa ārocesuṃ. Bodhisatto “paṇḍitānaṃ vacanaṃ agahetvā nippaccayaṭṭhānaṃ gatā nāma evarūpā va hontī” ti vatvā dhammaṃ desento imaṃ 15 gātham āha :

Sādhu sambahulā ñātī api rukkhā araṇṇajā,
vāto vahaṭi ekaṭṭhaṃ brahantaṃ pi vanaspatin ti.

Bodhisatto imaṃ kāraṇaṃ kathetvā āyukkhaye yathākammaṃ gato.

20

13. URAGA-JĀTAKA

Atīte Bārāṇasiyaṃ Brahmadaṭṭe rajjaṃ kārente Bodhisatto Bārāṇasiyā dvāragāmake brāhmaṇakule nibbattitvā kuṭumbaṃ saṇ- ṭhapetvā kasikammaṇa jīvikaṃ kappeṣi. Tassa putto ca dhītā cā ti dve dārakā ahesuṃ. So puttassa vayappattassa samānakulato 25 kumārikaṃ ānesi. Iti te dāsiyā saddhiṃ cha janā ahesuṃ : Bodhi- satto, bhariyā, putto, dhītā, suṇisā, dāsī ti. Te samaggā sammoda- mānā piyasamvāsā ahesuṃ. Bodhisatto sesānaṃ pañcannaṃ evaṃ ovādaṃ deti : “tumhe yathāladdhaniyāmena dānaṃ detha sīlaṃ rakkhatha uposathakammaṃ karoṭha, maraṇasatiṃ bhāvētha, tum- 30 hākaṃ maraṇabhāvaṃ sallakkhetha, imesaṃ hi sattānaṃ maraṇaṃ dhuvam, jīvitaṃ addhuvam, sabbe saṃkhārā aniccā va khaya-

dhammino va, rattim divā ca appamattā hothā" ti. Te "sādhū" ti ovādaṃ sampañicchitvā appamattā maraṇasatim bhāventi.

- Ath' ekadivasam Bodhisatto puttena saddhim khettam gantvā kasati. Putto kacavaram samkaddhitvā jhāpesi. Tassāvidūre ekas-
- 5 mim vammike āsiviso attbi. Dhūmo tassa akkhini pahari. So kuddho nikkhamitvā "imaṃ nissāyā" ti catasso dāṭhāpi nimujjāpento taṃ dāsi. So maritvā va pati. Bodhisatto maritvā va patitaṃ disvā goṇe ṭhapetvā āgantvā tassa matabbhāvaṃ ñatvā taṃ ukkhipitvā ekasiniṃ rukkhamūle nipajjāpetvā pārūpitvā n' eva rodi
- 10 na paridevi ; "bhijjanadhammaṃ pana bhijjati, maraṇadhammaṃ mataṃ, sabbe samkhārā aniccā maraṇanipphattikā" ti anicca-bhāvaṃ eva sallakkbetvā kasi. So khettasamīpena gacchantam ekam paṭivissakam purisaṃ disvā "tāta, geḃam gacchasi" ti pucchitvā, "āmā" ti vutte. "tena hi ambhākam pi gharaṃ gantvā
- 15 brāhmaṇiṃ vadeyyāsi : 'ajja kira pubbe viya dvinnam anāharitvā ekass' evāhāraṃ āneyyātha, pubbe pi ekikā va dāsī āhāraṃ āharati, ajja pana cattāro pi janā suddhavatthanivatthā gandhapupphahatthā āgaccheyyāthā' " ti. So "sādhū" ti gantvā brāhmaṇiyā tath' eva kathesi. "Kena tāta idaṃ sāsanaṃ dinnan" ti.—"Brāhmaṇena
- 20 ayye" ti. Sā "putto me mato" ti aññāsi. Kampanamattam pi 'ssā nāhosi. Evaṃ subhāvitacittā suddhavatthanivatthā pana gandhapupphahatthā āhāraṃ gāhāpetvā sesehi saddhim khettam agamāsi. Ekassa pi roditaṃ vā paridevitaṃ vā nāhosi. Bodhisatto puttassa nīpannacchāyāyam eva nisīditvā bhuñji. Bhuttāva-
- 25 sāne sabbe pi dārūni uddharitvā taṃ citakam āropetvā gandhapupphehi pūjetvā jhāpesuṃ. Kassaci ekabindum pi assuṃ nāhosi, sabbe bhāvitamarāṇasatino.

- Tesaṃ silatejēna Sakkassāsanaṃ uṇhākāraṃ dassesi. So "ko nu kho maṃ ṭhānā cāvetukāmo" ti upadhārento tesaṃ guṇatejēna
- 30 uṇhabbhāvaṃ ñatvā pasannamānaso hutvā "mayā etesaṃ santikaṃ gantvā sīhanādaṃ nadāpetvā sīhanādapariyosāne etesaṃ nivesanaṃ sattaratanapunnāṃ katvā āgantum vaṭṭati" ti vegena tattha gantvā ālāhanapasse ṭhito "kim karoṭhā" ti āha.—"Ekam manussaṃ jhāpema sāmī" ti.—"Na tumhe manussaṃ jhāpessatha,
- 35 ekam pana migam māretvā pacatha, maññe" ti.—"N' atth' etaṃ sāmī, manussaṃ eva jhāpemā" ti.—"Tena hi verimanusso vo bhavissati" ti. Atha naṃ Bodhisatto "orasaputto no sāmī, na

veriko" ti āha.—"Tena hi vo appiyaputto bhavissatī" ti.—"Ati-
piyaputto sāmī" ti.—"Atha kasmā na rodasī" ti. So arodana-
kāraṇaṃ kathento paṭhamam gātham āha :

Urago va tacam jinṇam hitvā gacchati san tanum,
evam sarīre nibbhoge pete kālakate sati,
Ḍayhamāno na jānāti nātinaṃ paridevitaṃ,
tasmā etaṃ na socāmi, gato so tassa yā gatī ti.

5

*Sakko Bodhisattassa vacanam sutvā brāhmaṇiṃ pucchi:
"amma, tuyham so kiṃ hotī" ti.—"Dasamāse kucchinā pariha-
ritvā thaṇṇam pāyevā hatthapāde saṇṭhapetvā vaḍḍhitaputto me 10
sāmī" ti.—"Amma, pitā tāva purisabhāvena mā rodatu, mātu-
hadayaṃ nāma mudukaṃ hoti, tvaṃ kasmā na rodasī" ti. Sā
arodanakāraṇaṃ kathentī—

Anavhāto tato āgā ananuññāto ito gato,
Yathāgato tathā gato, tattha kā paridevanā.
Ḍayhamāno na jānāti nātinaṃ paridevitaṃ,
tasmā etaṃ na socāmi, gato so tassa yā gatī ti

15

gāthadvayam āha.

Sakko brāhmaṇiyā katham sutvā bhaginiṃ pucchi: "amma,
tuyh' eso kiṃ hotī" ti.—"Bhātā me sāmī" ti.—"Amma, 20
bhaginiyo nāma bhātusu sasnehā honti, tvaṃ kasmā na rodasī" ti.
Sā pi arodanakāraṇaṃ kathentī—

Sace rode kisī assam, tassā me kiṃ phalam siyā,
nātimittasuhajjānaṃ bhiyyo no arati siyā.
Ḍayhamāno na jānāti nātinaṃ paridevitaṃ,
tasmā etaṃ na socāmi, gato so tassa yā gatī ti

25

gāthadvayam āha.

Sakko bhaginiyā katham sutvā tassa bhariyam pucchi:
"amma, tuyh' eso kiṃ hotī" ti.—"Pati me sāmī" ti.—"Itthiyo
nāma patimhi mate vidhavā honti anāthā, tvaṃ kasmā na rodasī" 30
ti. Sā pi 'ssa arodanakāraṇaṃ kathentī—

Yathāpi dārako candam gacchantam anurodati,
evamsampadam ev' etaṃ yo petam anusocati.

Ḍayhamāno na jānāti ñātīnaṃ paridevitaṃ,
tasmā etaṃ na socāmi, gato so tassa yā gatī ti

dve gāthā āha.

Sakko bhariyāya kathaṃ sutvā dāsiṃ pucchi: “amma, tuyh’
5 eso kiṃ hotī” ti.—“Ayyo me sāmī” ti.—“Nūna tvaṃ iminā
piḷetvā bādhettvā paributtā bhavissasi, tasmā ‘sumato ayaṃ’ ti na
rodasī” ti.—“Sāmi, mā evaṃ avaca, na ca etaṃ etassa anuccha-
vikāṃ, khantimettānuddayasampanno me ayyaputto ure sam-
vaḍḍhitaputto viya abosī” ti.—“Atha kasmā na rodasī” ti.

10 Sā pi ’ssa arodanakāraṇaṃ kathaṃti—

Yathāpi [brahme] udakakumbho bhinno appaṭisandhiyo,
evaṃsampadam ev’ etaṃ yo petaṃ anusocati.
Ḍayhamāno na jānāti ñātīnaṃ paridevitaṃ,
tasmā etaṃ na socāmi, gato so tassa yā gatī ti

15 gāthadvayam āha.

Sakko sabbesaṃ dhammakathaṃ sutvā pasīditvā “tumhehi
appamattehi maraṇasati bhāvitā, mā tumhe ito paṭṭhāya sahatthena
kammaṃ karittha, ahaṃ Sakko devarājā, ahaṃ vo gehe sattara-
tanāni aparimāṇāni karissāmi, tumhe dānaṃ detha sīlaṃ rakkbatha
20 uposathaṃ upavasatha, appamattā hotthā” ti tesaṃ ovādaṃ datvā
gehaṃ aparimitaṃdhanāṃ katvā pakkāmi.

14. RĀJOVĀDA-JĀTAKA

Atīte Bārāṇasīyaṃ Brahmadatte rajjaṃ kārente Bodhisatto
tassa aggamahesiyā kucchismiṃ paṭisandhiṃ gahetvā laddha-
25 gabbhaparihāro sotthinā mātukucchimhā nikkhami. Nāmagahaṇa-
divase paṇ’ assa Brahmadattakumāro tv-eva nāmaṃ akāmsu. So
anupubbena vayappatto soḷasavassakāle Takkaṣilaṃ gantvā sabba-
sippesu nipphatiṃ patvā pitu accayena rajje paṭiṭṭhāya dhammena
samaṇa rajjaṃ kāresi. Chandādivasena agantvā vinicchayaṃ
30 anusāsi. Tasmīṃ evaṃ dhammena rajjaṃ kārente amaccāpi
dhammen’ eva vohāraṃ vinicchinissu. Vo hāresu dhammena vinic-

chiamānesu kūtattakārakā nāma nāhesum. Tesam abhāvā
 aṭṭatthāya rājaṅgaṇe uparavo pacchijji. Amaccā divasam pi vinic-
 chayaṭṭhāne nisīditvā kañci vinicchayaṭṭhāya āgacchantam adisvā
 pakkamanti. Vinicchayaṭṭhānam chaḍḍetabbabhāvam pāpuṇi.
 Bodhisatto cintesi: “mayi dhammena rajjam kārente vinicchayat- 5
 thāya āgacchantā nāma n’ atthi, uparavo pacchijji, vinicchayaṭ-
 ṭhānam chaḍḍetabbabhāvam pattam, idāni mayā attano aguṇam
 pariyesitum vaṭṭati, ‘ayam nāma me aguṇo’ ti ñatvā tam pahāya
 guṇesu yeva vattissāmī” ti. Tato paṭṭhāya “atthi nu kho me
 koci aguṇavādī” ti parigaṇhanto antovalāṇjakānam antare kañci 10
 aguṇavādīm adisvā attano guṇakatham eva sutvā “ete mayham
 bhayenāpi aguṇam avatvā guṇam eva vadeyyun” ti bahivalāṇ-
 janake parigaṇhanto tatrāpi adisvā antonagaram parigaṇhi, bahi-
 nagare catusu dvāresu dvāragāmake parigaṇhi. Tatrāpi kañci
 aguṇavādīm adisvā attano guṇakatham eva sutvā “janapadam 15
 parigaṇhissāmī” ti amacce rajjam paṭicchāpetvā ratham āruya
 sārathim eva gahetvā aññātakavesena nagarā nikkhamitvā jana-
 padam parigaṇhamāno yāva paccantabhūmim gantvā kañci aguṇa-
 vādīm adisvā attano guṇakatham eva sutvā paccantasīmato mahā-
 maggena nagarābhimukho yeva nivatti. 20

Tasmim pana kāle Malliko nāma Kosalarājā pi dhammena
 rajjam kārento aguṇagavesako hutvā antovalāṇjakādisu aguṇavādīm
 adisvā attano guṇakatham eva sutvā janapadam parigaṇhanto tam
 padesam agamāsi. Te ubho pi ekasmim ninne sakaṭamagge abhi-
 mukhā ahesum. Rathassa ukkamanatṭhānam n’ atthi. Atha 25
 Mallikarañño sārathi Bārāṇasirañño sārathim “tava ratham ukka-
 māpehi” ti āha. So pi “ambho sārathi, tava ratham ukkamāpehi,
 imasmim rathe Bārāṇasirajjasāmiko Brahmadatta-mabārājā nisinno”
 ti āha. Itaro pi “ambho sārathi, imasmim rathe Kosalarajja-
 sāmiko Mallika-mabārājā nisinno, tava ratham ukkamāpetvā 30
 ambhākam rañño rathassa okāsam dehī” ti āha. Bārāṇasirañño
 sārathi “ayam pi kira rājā yeva, kin nu kho kātābhan” ti cinto
 “atth’ esa upāyo: vayam pucchitvā daharatarassa ratham ukka-
 māpetvā mahallakassa okāsam dāpessāmī” ti sannitṭhānam katvā
 tam sārathim Kosalarañño vayam pucchitvā parigaṇhanto ubhinna 35
 pi samānavayabhāvam ñatvā, rajjaparimāṇam balaṃ dhanam yasam
 jātigottakulapadesan ti sabbam pucchitvā, ubho pi tiyojanasatikassa

rajassa sāmīno samānabaladhanayasajātigottakulapadesā ti ñatvā,
 “sīlavantatarassa okāsaṃ dassāmi” ti cintetvā so sārathī “tumbhā-
 kaṃ rañño sīlacāro kīdiso” ti pucchi. So ‘ayaṇ ca ayaṇ ca
 ambhākaṃ rañño sīlacāro’ ti attano rañño aguṇaṃ eva guṇato
 5 pakāsento paṭhamam gātham āha :

Dalham dalhassa khipatī Malliko, mudunā mudum,
 sādhum pi sādhunā jeti, asādhum pi asādhunā,
 etādiso ayaṃ rājā, maggā uyyāhi sārathī ti.

Atha taṃ Bārāṇasirañño sārathī “ambho, kim pana tayā
 10 attano rañño guṇā kathitā” ti vatvā, “āmā” ti vutte, “yadi ete
 guṇā, aguṇā pana kīdisā” ti vatvā, “ete tāva aguṇā hontu, tum-
 bhākaṃ pana rañño kīdisā guṇā” ti vutte, “tena hi suṇāhi” ti
 dutiyam gātham āha :

Akkodhena jine kodham, asādhum sādhunā jine,
 15 jine kadariyam dānena, saccena alikavādinam,
 etādiso ayaṃ rājā, maggā uyyāhi sārathī ti.

Evam vutte Mallikarājā ca sārathī ca ubho pi rathā otarivā
 asse mocetvā ratham apanetvā Bārāṇasirañño maggaṃ adamsu.
 Bārāṇasirājā Mallikarañño nāma “idaṇ c’ idaṇ ca kātum vaṭṭatī” ti
 20 ovādāṃ datvā Bārāṇasiṃ gantvā dānādīni puñṇāni kātvā jīvita-
 pariyosāne saggapadam pūresi. Mallikarājā pi tassa ovādam gahetvā
 janapadam pariggahetvā attano aguṇavādiṃ adisvā va sakanagaram
 gantvā dānādīni puñṇāni katvā jīvitapariyosāne saggapadam eva
 pūresi.

[Kāliṅgabodhi-Jātaka : Paccuppannavatthu]

Veneyyasamgahatthāya hi Tathāgate janapadacārikaṃ pakkan-
 te, Sāvattvivāsino gandhamālādihatthā Jetavanam gantvā aññaṃ
 pūjanīyaṭṭhānam alabbhitvā gandhakuṭṭidvāre pātetvā gacchanti.
 30 Te na ulārapāmojjā honti. Tam kāraṇam ñatvā Anāthapiṇḍiko

Tathāgatassa Jetavanam āgatakāle Ānandattherassa santikam gantvā “bhante, ayam vihāro, Tathāgate cārikam pakkante, nippac-
cayo hoti, manussānam gandhamālādīhi pūjanīyatthānam na hoti,
sādhū bhante Tathāgatassa imam attham ārocetvā ekassa pūja-
nīyatthānassa sakkuṇeyyabhāvam vā asakkuṇeyyabhāvam vā 5
jānāthā” ti. So “sādhū” ti sampaticchitvā Tathāgataṃ pucchi :
“kati nu kho bhante cetiyāni” ti.—“Tīni Ānandā” ti.—“Katamāni
bhante.”—“Sārīrikam pāribhogikam uddesikan” ti.—“Sakkā pana
bhante tumhesu dharantesu yeva cetiyam kātun” ti.—“Ānanda,
sārīrikam na sakkā, taṃ hi Buddhānam parinibbutakāle hoti, 10
uddesikam avatthukam manamattakena hoti, Buddhahi pana pari-
bhutto Mahābodhi dharantesu pi parinibbutesu pi cetiyam evā”
ti.—“Bhante, tumhesu cārikam pakkantesu, Jetavana-mahāvihāro
appatisaraṇo hoti, manussā pūjanīyatthānam na labhanti, Mahābo-
dhito bījam āharitvā Jetavanadvāre ropemi bhante” ti.—“Sādhū 15
Ānanda, ropehi, evaṃ sante Jetavane mama nibaddhavāso viya
bhavissati” ti.

Thero Anāthapiṇḍikassa ca rañño ca ārocetvā Jetavanadvāre
Bodhiropanaṭṭhāne āvāṭam sodhāpetvā Mahāmoggallānatheram
āha : “bhante, aham Jetavanadvāre Bodhim ropessāmi, Mahā- 20
bodhito me pakkam āharathā” ti. Thero “sādhū” ti sampaticchitvā
ākāsena Bodhimaṇḍam gantvā vaṇṭato parigalantaṃ pakkam
bhūmim appattam eva cīvarena paṭicchitvā āharitvā adāsi.
Ānandatthero “ajja Bodhim ropessāmi” ti Kosalarājānam ārocesi.

Rājā sāyaṇhasamaye mahantena parivārena sābbūpakaraṇāni 25
gāhāpetvā āgami, tathā Anāthapiṇḍiko Visākhā ca añño ca saddho
jano. Thero Mahābodhiropanaṭṭhāne mahantaṃ suvaṇṇakataṭṭhaṃ
ṭhapetvā heṭṭhā chiddam kāretvā gandhakalalassa pūrāpetvā “idaṃ
Bodhipakkam ropehi mahārājā” ti rañño adāsi. So cintesi :
“rajjam nāma na sabbakālam amhākam hatthe tiṭṭhati, idaṃ mayā 30
Anāthapiṇḍikena ropāpetum vaṭṭati” ti so taṃ pakkam mahā-
setṭhiassa hatthe ṭhapesi. Atha nam Anāthapiṇḍiko gandhakalalam
viyūhitvā tattha pātesi, tasmim tassa hatthato muttamatte sabbesaṃ
passantānam ñeva naṅgalasīsappamāṇo Bodhirukkho paṇṇāsa-
hatthubbedho utṭhahi, catūsu disāsu uddhañ cā ti pañca mahāsākhā 35
paṇṇāsahatthā va nikkhamimsu, iti so taṃ khaṇam ñeva vanaspati-
jetṭhako hutvā aṭṭhāsi. Mahantaṃ pāṭihāriyam ahosi.

Rājā aññhasatamatte suvaṇṇarajataghaṭṭe gandhodakapūre nīlup-
 palahatthakādi-patimaṇḍite Mahābodhiṃ parikkhipitvā puṇṇa-
 ghaṭapantiṃ nāma ṭhapāpesi, sattaratanamayāṃ vedikāṃ kāresi,
 suvaṇṇamissikāṃ vālukaṃ okiri, pākāraparikkhepaṃ kāresi, satta-
 5 ratanamayāṃ dvārakoṭṭhakaṃ kāresi. Sakkāro mahā ahoṣi.

Thero Tathāgataṃ upasaṃkamitvā “bhante, tumhehi Mahā-
 bodhimūle samāpannasamāpattiṃ mayā ropita-Bodhimūle nisīditvā
 mahājanassa hitatthāya samāpajjathā” ti.—“Ānanda, kiṃ kathesi,
 mayi Mahābodhimaṇḍe samāpannasamāpattiṃ samāpajjitvā ‘nisi-
 10 dante añño padeso dhāretuṃ na sakkotī” ti.—“Bhante, mahājanassa
 hitatthāya imassa bhūmippadesassa vahananiyāmena samāpatti-
 sukhena taṃ Bodhimūlaṃ paribhuñjathā” ti. Satthā ekarattiṃ
 samāpattisukhena taṃ paribhuñji. Thero Kosalarājādīnaṃ kathetvā
 Bodhimahaṃ nāma kāresi. So pi kho Ānandattherena ropitattā
 15 ‘Ānandabodhi’ yevā ti paññāyittha.

16. MAHĀMAṄGALA

[Mahāmaṅgala-Jātaka: Paccuppannavatthu]

Rājagahanagarasmim hi kenacid eva karaṇīyena Santhāgāre
 sannipatitassa mahājanassa majjhe eko puriso “ajja me maṅgala-
 20 kiriyā atthi” ti utthāya agamāsi. Aparo tassa vacanaṃ sutvā
 “ayaṃ ‘maṅgala’ ti vatvā gato, kiṃ etaṃ ‘maṅgalaṃ’ nāmā” ti
 āha. Taṃ añño “abhimāṅgalarūpadassanaṃ ‘maṅgalaṃ’ nāma :
 ekacco hi kālāsa’ eva utthāya sabbasetaṃ vā usabhaṃ passati, gabbhi-
 nitthiṃ vā rohitamacchaṃ vā puṇṇaghaṭaṃ vā navavilīnagosappaṃ
 25 vā ahatavatthaṃ vā pāyāsaṃ vā passati, ito uttarim ‘maṅgalaṃ’
 nāma n’ atthi” ti āha. Ekacce tena kathitaṃ “sukathitaṃ” ti
 abhinandimsu. Aparo “na etaṃ ‘maṅgalaṃ’, suttaṃ nāma ‘maṅga-
 laṃ’: ekacco hi puṇṇā ti vandantānaṃ suṇāti, tathā vaḍḍhā ti
 vaḍḍhamānā ti suṇāti, bhuñjā ti khādā ti vadantānaṃ suṇāti, ito
 30 uttarim ‘maṅgalaṃ’ nāma n’ atthi” ti āha. Tena kathitaṃ pi ekacce
 “sukathitaṃ” ti abhinandimsu. Aparo “na etaṃ ‘maṅgalaṃ’, mutaṃ
 nāma ‘maṅgalaṃ’: ekacco hi kālāsa’ eva utthāya paṭhaviṃ āmasati,
 haritaṃ tīṇaṃ allagomayaṃ parisuddhasāṭakaṃ rohitamacchaṃ

suvannaparajataṃ bhojanaṃ āmasati, ito uttari 'maṅgalaṃ' nāma n' atthi" ti āha. Tena kathitaṃ pi ekacce "sukathitaṃ" ti abhinandimsu.

Evam diṭṭhamaṅgalikā sutamaṅgalikā mutamaṅgalikā ti tisso parisā hutvā aññamaññaṃ saññāpetuṃ nāsakkhimsu. Bhumma- 5 devatā ādiṃ katvā yāva Brahmaloḷkā "idaṃ maṅgalaṃ" ti tatvato na jānimsu. Sakko cintesi: "imaṃ maṅgalapañhaṃ sadevake loke aññaṃra Bhagavatā añño kathetuṃ samattho nāma n' atthi, Bhagavantaṃ upasaṃkamitvā pañhaṃ pucchissāmi" ti so rattibhāge Satthāraṃ upasaṃkamitvā vanditvā añjaliṃ paggayha "bahū devā 10 manussā cā" ti pañhaṃ pucchi. Ath' assa Satthā dvādasahi gāthāhi atṭhatimsa 'mahāmaṅgalāni' kathesi. Maṅgala-sutte vinivaṭṭente vinivaṭṭente koṭisahasamattā devatā arabattaṃ pāpuṇimsu, sotāpannādīnaṃ gaṇanapatho n' atthi. Sakko Maṅgalaṃ sutvā sakatṭhānaṃ eva gato. Satthārā Maṅgale kathite, 15 sadevako loko "sukathitaṃ" ti abhinandi. Tadā dhammasabbhāyaṃ Tathāgatassa guṇakathaṃ samuṭṭhāpesuṃ: "āvuso Satthā aññesaṃ avisayaṃ Maṅgala-pañhaṃ sadevakassa lokassa cittaṃ gahetvā kukkuccaṃ chinditvā gaganatale candamaṃ utṭhāpento viya kathesi, evam mahāpañño āvuso Tathāgato" ti. 20

17. ANNIHILATION OF THE SĀKIYAS

[Bhaddasāla-Jātaka : Paccuppannavatthu]

I

Sāvatthiyaṃ hi Anāthapiṇḍikassa nivesane pañcannaṃ bhikkhusatānaṃ nibaddhabhojanaṃ pavattati, tathā Visākhāya ca 25 Kosalarañño ca. Tattha pana kiñcapi nānaggarasabbhojanaṃ dīyati, bhikkhūnaṃ pan' ettha koci viссāsiko n' atthi; tasmā bhikkhū rājānivesane na bhuñjanti, bhattaṃ gahetvā Anāthapiṇḍikassa vā Visākhāya vā aññesaṃ vā viссāsikānaṃ gharaṃ gantvā bhuñjanti. Rājā ekadivasaṃ "paṇṇākāraṃ āhaṭaṃ, bhikkhūnaṃ dethā" ti 30 bhattaggaṃ pesetvā, "bhattagge bhikkhū n' atthi" ti vutte, "kabaṃ gatā" ti pucchitvā, "attano viссāsikagehesu nisiditvā bhuñjanti" ti

sutvā, bhuttapātarāso Satthu santikaṃ gantvā “bhante, bhojanam nāma kimparaman” ti pucchi.—“Vissāsaparamam mahārāja, kaṇḍikamattam pi hi vissāsikena dinnam madhuram hoti” ti.—
 “Bhante, kena pana saddhim bhikkhūnam vissāso hoti” ti.—
 5 “Nātihi vā Sakyakulehi vā mahārājā” ti. Tato rājā cintesi: “Ekaṃ Sakyadhītaram ānetvā aggamahesiṃ karissāmi ti evam mayā saddhim bhikkhūnam nātiko viya vissāso bhavissati” ti.

So utthāyāsanaṃ attano nivesanam gantvā Kapilavatthum dūtaṃ pesesi: “dhītaram kira me dentu, ahaṃ tumhehi saddhim nāti-
 10 bhāvaṃ icchāmi” ti. Sākiyā dūtavacanam sutvā sannipatitvā mantayimsu: “mayam Kosalarañño āṇāpavattiṭṭhāne vasāma, sace dārikaṃ na dassāma mahantaṃ veraṃ bhavissati, sace dassāma kulavamsa no bhijjissati, kin nu kho kattabban” ti. Atha ne Mahānāmo āha: “mā cintayittha, mama dhītā Vāsabbakhattiyā
 15 nāma Nāgamuṇḍāya nāma dāsiyā kucchismim nibbattā soḷasavassapadesikā uttamarūpadharā sobhaggappattā pitivamsena khattiyajātikā, taṃ assa ‘khattiyakaññā’ ti pesessāmā” ti. Sākiyā “sādhū” ti sampañicchitvā dūte pakkosāpetvā “sādhū, dārikaṃ dassāma, idān’ eva taṃ gahetvā gacchathā” ti āhaṃsu. Dūtā cintesum: “ime
 20 Sakyā nāma jātim nissāya atimānino, ‘sādisi no’ ti vatvā asadisim pi dadeyyum, etehi saddhim ekato bhuñjamānam eva gaṇhissāmā” ti te evam āhaṃsu: “mayam gahetvā gacchantā yā tumhehi saddhim ekato bhuñjati taṃ gahetvā gamissāmā” ti.

Sākiyā tesam nivāsanaṭṭhānam dāpetvā “kim karissāmā” ti
 25 cintayimsu. Mahānāmo āha: “tumhe mā cintayittha, ahaṃ upāyaṃ karissāmi; tumhe mama bhojanakāle Vāsabbakhattiyam alaṃkaritvā ānetvā, mayā ekasmim kabale gahitamatte, ‘deva, asuko rājā nāma paṇṇam pahipi, imam tāva sāsanaṃ suṇāthā’ ti paṇṇam dasseyyāthā” ti. Te “sādhū” ti sampañicchitvā tasmim bhuñjamāne
 30 kumārikaṃ alaṃkarimsu. Mahānāmo “dhītaram me ānetha, mayā saddhim bhuñjatū” ti āha. Atha naṃ thokaṃ papañcam katvā ānayimsu. Sā “pitarā saddhim bhuñjissāmā” ti ekapātiyā hattham otāresi. Mahānāmo tāya saddhim ekaṃ piṇḍam gahetvā mukhe ṭhapesi; dutiyapiṇḍassa hatthe pasāritamatte, “deva, asukaraññā
 35 nāma paṇṇam pahitam, imam tāva sāsanaṃ suṇāthā” ti paṇṇam upanāmesum. Mahānāmo “amma, tvaṃ bhuñjā” ti dakkhiṇa-hattham pātiyā yeva katvā vāmahatthena paṇṇam gahetvā paṇṇam

olokesi. Tassa taṃ sāsanaṃ upadhārentass' eva itarā bhuñji. So tassā bhuttakāle hatthaṃ dhovitvā mukhaṃ vikkhālesi. Dūtā "nicchayen' eva sā etassa dhītā" ti niṭṭhaṃ agamaṃsu, na taṃ antaraṃ jānitum sakkhimsu. Mahānāmo mahantena parivārena dhītaraṃ pesesi. Dūtā pi taṃ Sāvatthiṃ netvā "ayaṃ kumārikā 5 jātisampannā Mahānāmassa dhītā" ti vadimsu. Rājā tussitvā sakalanagaraṃ alaṃkārapetvā taṃ ratanarāsimhi ṭhapetvā agga-mahesiṭṭhāne abhisiṅcāpesi.

Sā rañño piyā ahosi manāpā. Sā suvaṇṇavaṇṇaṃ puttāṃ vijāyi. Ath' assa nāmagahaṇadivase rājā attano ayyakāya santi- 10 kaṃ pesesi: "Sakyaarājadhītā Vāsabhakhattiyā puttāṃ vijāyi, kiṃ assa nāmaṃ karomā" ti. Taṃ pana sāsanaṃ gahetvā gato amacco thokaṃ badhiradhātuko, so gantvā rañño ayyakāya ārocesi. Sā taṃ sutvā "Vāsabhakhattiyā puttāṃ avijāyitvā pi sabbāṃ jaṇaṃ abhibhavi, idāni pana ativiya rañño vallabhā 15 bhavissatī" ti āha. Badhirāmacco 'vallabhā' ti vacanaṃ dussutaṃ sutvā 'viḍūḍabho' ti sallakkhetvā rājānaṃ upagantvā "deva, kumārassa kira 'Viḍūḍabho' ti nāmaṃ karoṭhā" ti āha. Rājā "porāṇakaṃ no kuladattikaṃ nāmaṃ bhavissatī" ti cintetvā 'Viḍūḍabho' ti nāmaṃ akāsi. 20

II

Tato paṭṭhāya kumāro kumārāparihārena vāḍḍhanto satta-vassikakāle aññesaṃ kumārānaṃ mātāmahakulato hatthirūpaka- assarūpakādīni āhāriyamānāni disvā mātaraṃ pucchi: "amma, aññesaṃ mātāmahakulato paṇṇākāro āhāriyyati, mayhaṃ koci kiñci 25 na peseti, kiṃ tvaṃ nimmātāpitikā" ti. Atha naṃ sā "tāta, tava Sakyaarājāno mātāmahā, dūre pana vāsanti, tena te kiñci na pesenti" ti vatvā vañcesi. Puna soḷasavassakāle "amma, mātā-mahakulaṃ passitukāmo 'mhī" ti. "Alaṃ tāta, kiṃ tattha bhavaṃ karissatī" ti vāriyamāno pi punappunaṃ yāci. Ath' assa 30 mātā "tena hi gacchāhī" ti sampaṭicchi. So pitu ārocetvā mahantena parivārena nikkhami. Vāsabhakhattiyā puretaraṃ paṇṇaṃ pesesi: "ahaṃ idha sukhaṃ vasāmi, sāmīno māssa kiñci antaraṃ dassayimsū" ti. Sākiyā Viḍūḍabhaassa āgamaṇaṃ natvā "vanditum na sakkā" ti tassa daharadaharakumārake janapadaṃ 35

pahiṇiṃsu. Kumāre Kapilavatthum sampatte, Sākiyā santhāgāre sannipatiṃsu. Kumāro santhāgāraṃ gantvā aṭṭhāsi. Atha naṃ “ayan te tāta mātāmaho, ayaṃ mātulo” ti vadiṃsu. So sabbe vandamāno vicari. So yāva piṭṭhiyā rujanappamāṇaṃ vanditvā
5 ekam pi attānaṃ vandantaṃ adisvā “kin nu kho maṃ vandantā n’ atthi” ti pucchi. Sākiyā “tāta, kaṇiṭṭhakumārā janapadaṃ gatā” ti vatvā tassa mahantaṃ sakkāraṃ kariṃsu.

So katipāhaṃ vasivā mahantena parivārena nikkhami. Ath’ ekā dāsī tena santhāgāre nisinnaphalakaṃ “idaṃ Vāsabhakhattiyā-
10 dāsīyā puttassa nisinnaphalakan” ti akkositvā khīrodakena dhovi. Eko puriso attano āvudhaṃ paṃussitvā nivatto taṃ gaṇhanto Viḍūḍabhaḥkumārassa akkosanasaddaṃ sutvā taṃ antaraṃ pucchitvā “Vāsabhakhattiyā dāsīyā kucchismiṃ Mahānāma-Sakkassa jātā” ti
15 ñatvā gantvā balakāyassa kathesi. “Vāsabhakhattiyā kira dāsīyā dhītā” ti mahākolābalaṃ ahosi. Kumāro taṃ sutvā “ete tāva mama nisinnaphalakaṃ khīrodakena dhovantu, ahaṃ pana rajje patiṭṭhitakāle etesaṃ galalohitaṃ gahetvā mama nisinnaphalakaṃ dhovissāmī” ti cittaṃ ṭhapesi.

Tasmiṃ Sāvatthiṃ gate amaccā sabbam pavattim rañño
20 ārocesuṃ. Rājā “mayhaṃ dāsiddhītaraṃ adamsū” ti Sākiyānaṃ kujjhitvā Vāsabhakhattiyāya ca puttassa ca dinnaparihāraṃ pacchinditvā dāsadasīhi laddhabbamattakam eva dāpesi. Tato kati-
pāhaccayena Satthā rājanivesanaṃ gantvā nisīdi. Rājā āgantvā vanditvā “bhante, tumbhākaṃ kira ñātakehi dāsiddhītā mayhaṃ
25 dinnā, ten’ assā ahaṃ saputtāya parihāraṃ acchinditvā dāsadasīhi laddhabbamattakam eva dāpesin” ti āha. Satthā “ayuttaṃ mahārāja Sākiyehi kataṃ, dadantehi nāma samajātikā dātābba, assa taṃ pana mahārāja vadāmi: Vāsabhakhattiyā rājadhītā
30 khattiyarañño gehe abhisekaṃ labhi, Viḍūḍabho ti khattiyarājānaṃ eva paṭicca jāto, ‘mātigottaṃ nāma kiṃ karissati, pitigottaṃ eva pamāṇaṃ’ ti porāṇakapaṇḍitā daḷidditthiyā kaṭṭhabhārikāya agga-
mahesiṭṭhānaṃ adamsu, tassā ca kucchismiṃ jātakumāro dvādasa-
yojanikāya Bārāṇasīyā rajjaṃ patvā Kaṭṭhavāhanarājā nāma jāto”
35 ti vatvā Kaṭṭhahārī-Jātakaṃ kathesi. Rājā dhammakathaṃ sutvā “pitigottaṃ eva kira pamāṇaṃ” ti tussitvā mātāputtānaṃ pakatiparihāraṃ eva dāpesi.

III

Viḍūḍabho rajjaṃ labhitvā taṃ veram saritvā “sabbe pi Sākiye māressāmī” ti mahatiyā senāya nikkhami. Taṃ divasaṃ Satthā paccūsakāle lokam olokeno nātisaṃghassa vināsaṃ disvā “nātisaṃghaṃ kātum vaṭṭati” ti cintetvā pubbaṇhasamayā piṇḍāya caritvā piṇḍapātaṭikkanto gandhakuṭiyam sīhaseyyam kappetvā 5 sāyaṇhasamayā ākāsaṇa gantvā Kapilavatthusāmaṇṇe ekasmiṃ kabāracchāye rukkhamaṇṇe nisīdi. Tato avidūre Viḍūḍabhassa rajja-sīmāya mahanto sandacchāyo nigrodharukkho atthi. Viḍūḍabho Satthāraṃ disvā upasaṃkamitvā vanditvā “bhante, kiṃkāraṇā evarūpāya uṇhavelāya imasmiṃ kabāracchāye rukkhamaṇṇe nisī- 10 dittha, etasmiṃ sandacchāye nigrodhamāṇṇe nisīdatha bhante” ti vatvā, “hotu mahārāja, nātakānaṃ chāyā nāma sītalā” ti vutte, “nātakānaṃ rakkhanaṭṭhāya Satthā āgato bhavissati” ti cintetvā Satthāraṃ vanditvā nivattitvā Sāvattim eva paccāgami. Satthā pi uppatitvā Jetavanam eva gato. Rājā Sākiyānaṃ dosaṃ saritvā 15 ḍutiyam pi nikkhamitvā tatth’ eva Satthāraṃ passitvā puna nivatti; tatiyavāre nikkhamitvā tatth’ eva Satthāraṃ passitvā nivatti; catutthavāre pana tasmim nikkhante, Satthā Sākiyānaṃ pubbakammaṃ oloketvā tesam nadiyaṃ visapakkhepanapāpa-kammaṃ appaṭibāhiyabhāvaṃ nātvā catutthavāraṃ na agamāsi. 20 Viḍūḍabharājā khīrapāyake dārake ādim katvā sabbe Sākiye ghātetvā galalohitena phalakaṃ dhovitvā paccāgamaṇṇi.

18. BANDHULA AND THE LICCHAVIS

[Bhaddasāla-Jātaka : Paccuppannavatthu]

Raṇṇo Bandhulo nāma senāpati Mallikaṃ nāma attano 25 bhariyaṃ vaṃjhaṃ “tava kulagharam eva gacchā” ti Kusināram eva pesesi. Sā “Satthāraṃ disvā gacchissāmī” ti Jetavanam pavasiṭvā Tathāgataṃ vanditvā ekamaṇṇe ṭhitā “kamaṃ gacchasi” ti ca puṭṭhā “sāmiṃ me bhante kulagharaṃ pesi” ti vatvā, “kasmā” ti vutte, “vaṃjha aputtikā ti bhante” ti vatvā, Satthārā “yadi 30 evaṃ, gamanakiccaṃ n’ atthi, nivattā” ti vuttā, tuṭṭhā Satthāraṃ

vanditvā nīvesanam eva agamāsi. “Kasmā nivattā si” ti cā
 puṭṭhā “Dasabalena nivattit’ ambi sāmī” ti āha. Senāpati “diṭṭhaṃ
 bhavissati Tathāgatena kāraṇaṃ” ti āha. Sā nacirass’ eva gabbhaṃ
 labhitvā uppannadohaḷā “dohaḷo me uppano” ti ārocesi —“Kiṃ-
 5 dohaḷo” ti.—“Vesālināgare gaṇarājakulānaṃ abhisekamaṅgala-
 pokkharāṇiṃ otarivā nahātvā pāṇiyam pātukāma’ ambi sāmī” ti.
 Senāpati “sādhū” ti vatvā sahasatthāmaṃ dhanuṃ gahetvā taṃ
 rathaṃ āropetvā Sāvattthito nikkhamitvā rathaṃ vāhento Vesāliṃ
 pāvīsi.

10 Tasmīṃ ca kāle Kosalarañño Bandhulasenāpatinā saddhiṃ
 ekācariyakule uggahitasippo Mahāli nāma Licchavi andho Licchavī-
 naṃ atthaṃ dhammaṃ ca anusāsanto dvārasamīpe yeva vasati.
 So rathassa ummāre paṭighātaṃ sutvā “Bandhulamallassa ratha-
 vāhanasaddo, ajja Licchavīnaṃ bhayaṃ uppajjissati” ti āha. Pok-
 15 kharāṇiyā anto ca bahi ca ārakkho balavā, upari lohajālaṃ patthaṃ,
 sakuṇānaṃ pi okāso n’ atthi. Senāpati pana rathā otarivā
 ārakkhike khaggena paharanto palāpetvā lohajālaṃ chinditvā anto-
 pokkharāṇiyam bhariyam nahāpetvā pāyetvā sayam pi nahātvā
 Mallikaṃ rathaṃ āropetvā nagarā nikkhamitvā āgatamaggen’ eva
 20 pāyāsi.

Ārakkhikā gantvā Licchavīnaṃ ārocesuṃ. Licchavirājāno
 kujjhitvā, pañcasatā pañca rathasatāni āruya, “Bandhulamallaṃ
 gaṇhissāmā” ti nikkhamiṃsu. Taṃ pavattiṃ Mahālissa ārocesuṃ.
 Mahāli “mā gamittha, so hi vo sabbe ghātessati” ti āha. Te pi
 25 “mayam gamissāma yevā” ti vadiṃsu. “Tena hi cakkassa yāva
 nābhito pavitṭhaṭṭhānaṃ disvā nivatteyyātha, tato anivattantā
 purato asanisaddaṃ viya suṇissatha, tamhā ṭhānā nivatteyyātha,
 tato anivattantā tumhākaṃ rathadhure chiddaṃ passissatha, tamhā
 ṭhānā nivatteyyāth’ eva, parato mā gamitthā” ti.

30 Te tassa vacanena anivattitvā anubandhiṃsu yeva. Mallikā
 disvā “rathā sāmī paññāyanti” ti āha. “Tena hi ekass’ eva rathassa
 paññāyanakāle āroceyyāsi” ti. Sā yadā sabbe eko viya hutvā
 paññāyiṃsu tadā “ekam eva sāmī rathasīsaṃ paññāyati” ti āha.
 Bandhulo “tena hi imā rasmiyo gaṇhā” ti tassā rasmiyo datvā rathe
 35 ṭhito dhanuṃ āropesi. Rathacakkaṃ yāva nābhito paṭhaviṃ
 pāvīsi ; Licchavī gantvā taṃ ṭhānaṃ disvā pi na nivattiṃsu. Itaro
 thokaṃ gantvā jīyaṃ poṭhesi, asanisaddo viya ahosi, tato pi na

nivattimsu, anubandhantā gacchant' eva. Bandhulo rāthe t̥hitako
va ekaṃ saraṃ khipi, so pañcannaṃ rathasatānaṃ rathasīsaṃ
chiddaṃ katvā pañca rājasatāni parikarabandhaṭṭhāne vinivijjhitaṃ
paṭhavim pāvisi. Te attano viddhabhāvaṃ ajānitvā "titt̥ha re,
titt̥ha re" ti vadantā anubandhimsu yeva. Bandhulo rathaṃ 5
t̥hapetvā "tumhe matakā, matakahe saddhim mayhaṃ yuddhaṃ
nāma n' atthi" ti āha.—"Matakā nāma ambhādisā honti" ti.—
"Tena hi sabbapurimassa parikaraṃ mocethā" ti. Te mocayimsu.
So muttamatte yeva maritvā patito. Atha ne "sabbe pi tumhe
evarūpā, attano gharāni gantvā samvidhātābbaṃ samvidahitvā 10
puttadāraṃ anusāsitaṃ sannāhaṃ mocethā" ti āha. Te tathā katvā
sabbe jīvitakbhayaṃ pattā. Bandhulo pi Mallikaṃ Sāvattim
ānesi.

Sā soḷasakkhattuṃ yamake putte vijāyi, sabbe pi sūrā
thāmasampannā ahesuṃ, sabbasippe nipphattiṃ pāpuṃsu, 15
ekekassa purisasahassaparivāro ahosi, pitarā saddhim rājanivesanaṃ
gacchantehi te' eva rājaṇaṃ paripūri. Ath' ekadivasam
vinicchaye kūṭaṭṭaparājitaṃ manussā Bandhulaṃ āgacchantam disvā
mahāviraṃ viravantā vinicchayāmaccaṇaṃ kūṭaṭṭakāraṇaṃ
tassa ārocesuṃ. So vinicchayaṃ gantvā aṭṭam tīretvā sāmikaṃ 20
eva sāmikaṃ akāsi. Mahājano mahāsaddena sādhuṃ pavattesi.
Rājā "kim idan" ti pucchitvā taṃ atthaṃ sutvā tussitvā sabbe pi
te amacce hāretvā Bandhulass' eva vinicchayaṃ niyyādesi. So tato
paṭṭhāya sammā vinicchini.

19. DEATH OF KING PASEṆADI

25

[Bhaddasāla-Jātaka : Paccuppannavatthu]

Tato porāṇakavinicchayikā lañcaṃ alabhantā appalābbā
hutvā Bandhulaṃ "rajjam pattheti" ti rājakule paribhindiṃsu.
Rājā tesam kathaṃ gahetvā cittaṃ niggahetuṃ nāsakkhi. "Imas-
sim idh' eva ghātiyamāne garabā uppajjissatī" ti puna cintetvā 30
payuttapurisehi paccantaṃ paharāpetvā Bandhulaṃ pakkosāpetvā
"paccanto kira kupito, tava puttehi saddhim gantvā core gaṇhā" ti
pahiṇitvā "etth' ev' assa dvattimsāya puttehi saddhim sīsaṃ
chinditvā āharathā" ti tena saddhim aññe pi samatthe mahāyodhe
pesesi. Tasmim paccantaṃ gacchante yeva "senāpati kira 35

āgacchatī'' ti payuttakacorā palāyimsu. So tam padesaṃ āvāsā-
petvā janapadaṃ santappetvā nivatti. Ath' assa nagarato avi-
dūraṭṭhāne te yodbā saddhiṃ puttehi sīsaṃ chindimsu.

Tam divasaṃ Mallikāya pañcahi bhikkhusatehi saddhiṃ dve
5 aggasāvakā nimantitā honti. Ath' assā pubbaṇhe yeva ''sāmikassa
te saddhiṃ puttehi sīsaṃ chinnan'' ti paṇṇaṃ āharitvā adamsu.
Sā tam pavattiṃ ṇatvā kassaci kiñci avatvā paṇṇaṃ ucchaṅge
katvā bhikkhusaṃghaṃ eva paricari. Ath' assā paricārīkā bhikkhū-
naṃ bhattaṃ datvā sappicāṭṭiṃ āharantā therānaṃ purato gāṭṭiṃ
10 bbindimsu. Dhammasenāpati ''bhedanadhammaṃ bhinnan, na
cintetabban'' ti āha. Sā ucchaṅgato paṇṇaṃ nīharitvā ''dvattiṃ-
sāya puttehi saddhiṃ pitu sīsaṃ chinnan'' ti me imaṃ paṇṇaṃ
āharimsu, ahaṃ idaṃ sutvā pi na cintemi, sappicāṭṭiyā bhinnāya
kiṃ cintessāmi bhante'' ti āha. Dhammasenāpati ''animittaṃ
15 anaññātan'' ti ādini vatvā utthāyāsanaṃ dhammaṃ desetvā vihāraṃ
agamāsi. Sā pi dvattiṃsa suṇisāyo pakkosāpetvā ''tumhākaṃ
sāmikā niraparādhā, attano purimakammaphalaṃ labhimsu, tumhe
mā socittha, rañño pi upari manopadosaṃ mā karitthā'' ti ovadi.

Rañño carapurisā naṃ kathaṃ sutvā gantvā tesam nid-
20 dosabhāvaṃ rañño kathesaṃ. Rājā saṃvegappatto tassā nivesanaṃ
gantvā Mallikā ca suṇisāya c' assā khamāpetvā Mallikāya varaṃ
adāsi. Sā ''gahito me hotū'' ti vatvā tasmaṃ gate mataka-
bhattaṃ datvā nahātvā rājānaṃ upasaṃkamitvā ''deva, tumhehi
me varo dinno, mayhaṃ ca aññen' attho n' atthi, dvattiṃsāya ca
25 me suṇisānaṃ mamaṃ ca kulagharagamaṇaṃ anujānāthā'' ti āha.
Rājā sampaṭicchi. Sā dvattiṃsa suṇisāyo sakasakakulaṃ pesetvā
sayam Kusināranagare attano kulagharaṃ agamāsi.

Rājā pi Bandhulasenāpatino bhāgiṇeyyassa Dīghakārāyanassa
nāma senāpatiṭṭhānaṃ adāsi. So pana ''mātulo iminā mārito'' ti
30 rañño otāraṃ gavesako carati. Rājā niraparādhassa Bandhulassa
māritakālato paṭṭhāya vipaṭṭisārī hutvā cittassādaṃ na labhati,
rajjasukhaṃ nānubhoti. Tadā Satthā Sakyānaṃ Uḷumpaṃ nāma
nigamaṃ upanissāya viharati. Rājā tattha gantvā ārāmato
avidūre khandhāvāraṃ nivesetvā mandena parivārena ''Satthāraṃ
35 vandissāmi'' ti vihāraṃ gantvā pañca rājakakudhabhaṇḍāni
Kārāyanassa datvā ekako va gandhakuṭṭiṃ pāvīsi. Sabbaṃ
Dhammacetiya-Sutta-niyāmen' eva veditabbaṃ. Tasmaṃ

gandhakuṭṭim pavitthe Kārāyano tāni rājakakudhabhaṇḍāni gahetvā Viḍūḍabhaṃ rājānaṃ katvā rañño ekaṃ assaṃ ekaṃ c' upaṭṭhāna-kārikāṃ mātugāmaṃ nivattetvā Sāvattim agamāsi.

Rājā Satthārā saddhim piyakathaṃ kathetvā nikkhamanto senaṃ adisvā taṃ mātugāmaṃ pucchitvā taṃ pavattim sutvā 5
“bhāgineyyaṃ ādāya gantvā Viḍūḍabhaṃ gahessamī” ti Rāja-gahanagaraṃ gacchanto vikāle dvāresu pihitesu nagaraṃ patvā ekissā sālāya nipajjitvā vātātapakilanto rattibhāge tatth' eva kālam akāsi. Vibhātāya rattiyā “deva, Kosalo Narindo anātho jāto” ti vilapantiyā tassā itthiyā saddaṃ sutvā rañño ārocesuṃ. So 10
mātulassa mahantena sakkārena sarīrakiccaṃ kāresi.

20. ASADISA-JĀTAKA

Atīte Bārāṇasiyaṃ Brahmaḍatte rajjaṃ kārente Bodhisatto tassa aggamaheṣiyā kucchismiṃ paṭisandhim gaṇhi. Tassa sotthinā jātassa nāmagahaṇaḍivase Asadisakumāro ti nāmaṃ akāmsu. Ath' 15
assa ādhāvitvā paridhāvitvā vicaraṇakāle añño puñṇavā satto deviyā kucchimhi paṭisandhim gaṇhi. Tassa sotthinā jātassa nāmagahaṇaḍivase Brahmaḍattakumāro ti nāmaṃ akāmsu. Tesu Bodhisatto soḷasavassakāle Takkaṣilaṃ gantvā disūpāmokkhassa ācariyassa santike tayo vede aṭṭhārasa sippāni ca uggaṇḍitvā issāsa- 20
sippe asadiso hutvā Bārāṇasiṃ paccāgami. Rājā kālam kuru-māno “Asadisakumārassa rajjaṃ datvā Brahmaḍattassa oparajjaṃ dethā” ti vatvā kālam akāsi.

Tasmiṃ kālakate Bodhisatto attano rajje diyyamāne “mayhaṃ rajjen' attho n' atthī” ti paṭikkhipi. Brahmaḍattaṃ rajjena 25
abhisiñcimsu. Bodhisatto “mayhaṃ yasena attho n' atthī” ti kiñci pi na icchi. Kaniṭṭhe rajjaṃ kārente pakatiyā va rājākāren' eva vasi. Rājapādamūlikā “Asadisakumāro rajjaṃ pattheti” ti vatvā rañño santike Bodhisattaṃ paribhindiṃsu. So tesaṃ vacanaṃ gahetvā paribhinnacitto “bhātaraṃ me gaṇhathā” ti manusse 30
payojesi.

Ath' eko Bodhisattassa atthacarako taṃ kāraṇaṃ Bodhisattassa ārocesi. Bodhisatto kaniṭṭhabhātikassa kujjhitvā aññaṃ raṭṭhaṃ

gantvā “eko dhanuggaho āgantvā rājadvāre t̥hito” ti rañño ārocāpesi. Rājā “kittakam bhogam icchatī” ti pucchi.—“Ekasam-
vaccharena satasahassan” ti.—“Sādhu, āgacchatū” ti. Atha nam
āgantvā samīpe t̥hitam pucchi : “tvam dhanuggaho” ti.—“Āma
5 devā” ti.—“Sādhu, mam upat̥thabassū” ti.

So tato pat̥thāya rājānam upat̥thabati. Tassa paribbayam
diyyamānam disvā “atibahulam labhati” ti porānakadhanuggahā
ujjbāyimsu. Ath’ ekadivasam rājā uyyānam gantvā maṅgala-
silāpat̥thasamīpe sāṇipākāram parikkhipāpetvā ambarukkhamūle
10 mahāsāyane nipanno uddham olokeno rukkhagge ekam amba-
piṇḍim disvā “imam na sakkā abhīrūhitvā gaṇhitun” ti dhanuggahe
pakkosāpetvā “imam ambapiṇḍim sarena chinditvā pātetun
sakkhissat̥hā” ti āha.—“Na etam, deva, ambākam garu, devena
pana ambākam bahuvāre kammam diṭṭhapubbam, adhunā āgato
15 dhanuggaho ambehi bahukataram labhati, tam pātāpethā” ti. Rājā
Bodhisattam pakkosāpetvā “sakkhissasi tāta etam pātetun” ti
pucchi.—“Āma mahārāja, ekam okāsam labhamāno sakkhissāmī”
ti.—“Katarokāsan” ti.—“Tumhākam sayanassa antokāsan” ti.
Rājā sayanam harāpetvā okāsam kāresi. Bodhisattassa batthe
20 dhanum n’ atthi, nivāsanantare sannayhitvā vicarati, tasmā “sāṇim
laddhum vaṭṭatī” ti āha. Rājā “sādhū” ti sāṇim āharāpetvā
parikkhipāpesi.

Bodhisatto antosāṇiyam pavisitvā uparinivatthasetavattham
haritvā ekam rattapaṭam nivāsetvā kaccham bandhitvā ekam ratta-
25 paṭam udare bandhitvā pasibbakato sandhiyuttam khaggam nīharitvā
vāmapasse sannayhitvā suvaṇṇakaucukam paṭimuñcitvā cāpaṇālī
piṭṭhiyam sannayhitvā sandhiyuttam meṇḍakamahādhanum ādāya
pavālavāṇṇam jiyam āropetvā uṇhīsam sīse paṭimuñcitvā tikhiṇa-
khurappam nakbehi parivattayamāno sāṇim dvidhā katvā paṭhavim
30 phāletvā alamkatanāgakumāro viya nikkhamitvā saram khipanaṭ-
t̥hānam gantvā khurappam sannayhitvā rājānam āha : “kim mahā-
rāja etam ambapiṇḍam uddham ārohanakaṇḍena pātemi udāhu adho
orohanakaṇḍenā” ti.—“Tāta, bahū mayā ārohanakaṇḍena pātentā
diṭṭhapubbā, orohanakaṇḍena pana pātentā mayā na diṭṭhapubbā,
35 orohanakaṇḍena pātehi” ti.—“Mahārāja, idaṃ kaṇḍam dūram
ārohissati, yāva Cātummahārājikabhavanā tāva gantvā sayam
orohissati, yāv’ assa orohanan tāva tumhehi adhivāsetum vaṭṭatī”

ti. Rājā “sādhū” ti sampaticchi. Atha naṃ puna āha: “Mahā-
rāja, idaṃ kaṇḍaṃ pana ārohamānaṃ ambapiṇḍivaṇṭaṃ yāva-
majjhaṃ kantamānaṃ ārohiṣṣati, orohamānaṃ kesaggamattam pi
ito vā etto vā agantvā odhiyaṃ ñeva patitvā ambapiṇḍiṃ gahetvā
otarissati, passa mahārājā” ti vegam janetvā kaṇḍaṃ khipi. Taṃ 5
kaṇḍaṃ ambapiṇḍivaṇṭaṃ yāvamajjhaṃ kantamānaṃ abhirūhi.
Bodhisatto “idāni naṃ kaṇḍaṃ yāva Cātummahārājikabhavanaṃ
gataṃ bhavissati” ti ñatvā paṭhamam khittakaṇḍato adhikataram
vegam janetvā aññaṃ kaṇḍaṃ khipi. Taṃ gantvā purimakaṇḍa-
pumpke paharitvā nivattitvā sayam Tāvatisabhavanaṃ abhirūhi. 10
Tattha naṃ devatā aggahesum. Nivattanakaṇḍassa vātaṃ chindana-
saddo asanisaddo viya ahosi. Mahājanena “kim saddo eso” ti
vutte Bodhisatto “nivattanakaṇḍassa saddo” ti vatvā attano attano
sarire kaṇḍassa patanabhayaṃ ñatvā bhītatasitaṃ mahājanaṃ “mā
bhāyathā” ti assāsetvā “kaṇḍassa bhūmiyaṃ patitum na dassāmi” 15
ti āha. Kaṇḍaṃ otaramānaṃ kesaggamattam pi ito vā etto vā
agantvā odhiyaṃ ñeva patitvā ambapiṇḍiṃ chindi. Bodhisatto
ambapiṇḍiyā ca kaṇḍassa ca bhūmiyaṃ patitum adatvā ākāse va
sampaticcbanto ekena hatthena ambapiṇḍiṃ ekena kaṇḍaṃ agga-
hesi. Mahājano taṃ acchariyaṃ dīsvā “na no evarūpaṃ dīṭṭha- 20
pubban” ti mahāpurisaṃ pasamsati unnadati appoṭheti aṅguliyo
vidhūnati, celukkhepasabassāni pavattanti. Rājaparisāya tuṭṭha-
papaṭṭhāya Bodhisattassa dinnadhanam koṭimattam ahosi. Rājāpi
ssa dhanavassam vassanto viya ca bahum dhanam mahantañ ca
yasam adāsi. 25

Evam Bodhisatte tena rañña sakkate garukate tattha vasante,
“Asadisakumāro kira Bārāṇasiyaṃ n’ atthi” ti satta rājāno āgantvā
Bārāṇasiṃ parivāretvā “rajjam vā detu yuddham vā” ti rañña
paṇṇam pesesum. Rājā maraṇabhayaabhīto “kham me bhātā
vasati” ti pucchitvā, “ekaṃ sāmanta-rājānaṃ upaṭṭhahati” ti sutvā, 30
“mama bhātike anāgacchante mayham jīvitam n’ atthi, gacchatha,
tassa mama vacanena pāde vanditvā khamāpetvā gaṇhitvā āgac-
chathā” ti dūte pāhesi.

Te gantvā Bodhisattassa taṃ pavattiṃ ārocesum. Bodhisatto
taṃ rājānaṃ apucchitvā Bārāṇasiṃ paccāgantvā rājānaṃ “mā 35
bhāyi” ti samassāsetvā kaṇḍe akkharāni chinditvā “aham Asadisa-
kumāro āgato, ahañ ca ekaṃ kaṇḍaṃ khipanto sabbesam vo jīvitam

harissāmi, jīvitena atthikā palāyantū” ti atṭālake t̥hatvā sattannam
rājūnam bhuñjantānam kañcanapātimakule yeva kaṇḍam pātesi.
Te akkharāni disvā maraṇabbhayabhītā sabbe va palāyimsu. Evaṃ
Mahāsatto khuddakamakkbikāya pivanamattam pi lohitaṃ anup-
5 pādetvā satta rājāno palāpetvā kaniṭṭhabbhātaram oloketvā kāme
pahāya isipabbajjam pabbajitvā abhiññā ca samāpattiyo ca nibbatte-
tvā jīvitapariyosāne brahmalokūpago ahosi.

21. VĀSUDEVA AND HIS BROTHERS

[Ghata-Jātaka]

10

I

Atīte Uttarāpathe Kaṃsabhoge Asitañjananagare Mahākamso
nāma rajjam kāresi. Tassa Kaṃso ca Upakaṃso cā ti dve puttā
ahesum, Devagabbhā nāma ekā dhītā. Tassā jātadivase nemittika-
brāhmaṇā “etissā kucchiyaṃ nibbattaputto Kaṃsabhogaṃ Kaṃsa-
15 vamsaṃ nāsessati” ti vyākariṃsu. Rājā balavasinebena dhītaram
nāsetum nāsakkhi, “bhātaro jānissantī” ti yāvatāyukaṃ t̥hatvā
kālam akāsi. Tasmim kālakate Kaṃso rājā ahosi, Upakaṃso
uparājā.

Tadā Uttaramadhurāyaṃ Mahāsāgaro nāma rajjam kāreti,
20 tassa Sāgaro ca Upasāgaro cā ti dve puttā ahesum. Tesu pitu
accayena Sāgaro rājā ahosi, Upasāgaro uparājā. So Upakaṃsassa
sahāyako ekācariyakule ekato uggahitasippo. Bhātaro Devagabbhaṃ
Upasāgarass’ eva adamsu. Sā kāle dhītaram vijāyi. Bhātaro
sutvā haṭṭhatuṭṭhā tassā Añjanadevī ti nāmaṃ kariṃsu. Tesam
25 Govaḍḍhamānaṃ nāma bhogagāmaṃ adamsu. Upasāgaro Deva-
gabbhaṃ gahetvā Govaḍḍhamānagāme vasi. Nandagopā nām’
assā paricārikā ahosi. Ekadivasam eva Devagabbhā puttam
vijāyi, Nandagopā dhītaram. Devagabbhā puttassa nāsana-
bhayena puttam Nandagopāya rahassena pesetvā tassā dhītaram
30 ānāpesi. Tassā vijātabhāvaṃ bhātikānaṃ ārocesum. Te “puttam
vijātā dhītaran” ti pucchitvā, “dhītaran” ti vutte, “tena hi poseṭhā”
ti āhamsu. Eten’ upāyena Devagabbhā dasa putte vijāyi, Nanda-

gopā dasa dhītarō. Puttā Nandagopāya santike vaḍḍhanti, dhītarō Devagabbhāya; tam antaram koci na jānāti.

Devagabbhāya jetṭhaputto Vāsudevo nāma ahosi, dutiyo Baladevo nāma, tatiyo Candadevo nāma, catuttho Suriyadevo, pañcama Aggidevo, chaṭṭho Varuṇadevo, sattama Ajjuno, aṭṭhamo Pajjuno, 5 navama Ghatapaṇḍito, dasama Aṅkuro nāma ahosi. Te “Andhakavenḥudāsaputtā dasa bhātikā ceṭakā” ti pākaṭā ahesum. Te aparabbhāge vuddhim anvāya thāmapalāsaṃpannā kakkhalapharusā hutvā vilopam karontā caranti, rañño gacchantam paṇṇākāram vilumpant’ eva. Manussā sannipatitvā “Andhakavenḥudāsaputtā 10 dasa bhātikā ratṭham vilumpanti” ti rājāṅgane upakkosimsu. Rājā Andhakavenḥum pakkosāpetvā “kasmā puttehi vilopam kārāpesi” ti tajjesi. Evam dutiyam pi tatiyam pi manussehi upakkose kate rājā tam santajjesi. So maraṇabbhayabhīto rājānam varam yācitvā “deva, ete na mayham puttā, Upasāgarassa puttā” ti tam 15 antaram ārocesi.

Rājā bhīto “kena ne upāyena gaṇhāmā” ti amacce pucchitvā, “ete deva mallayuddhakā, nagare yuddham kāretvā tattha ne yuddhamāṇḍalam āgate gāhāpetvā māressāmā” ti vutte, Cānuraṇ ca Muṭṭhikaṇ cā ti dve malle pesetvā “ito sattame divase yuddham 20 bhavissati” ti nagare bheriṇ carāpetvā rājadvāre yuddhamāṇḍalam sajjāpetvā akkhavāṭam kāretvā yuddhamāṇḍalam alamkārapetvā jayapaṭākā bandhāpesum. Sakalanagaram saṃkhubhi, cakkāti-cakkam mañcātimañcam bandhimsu. Cānura-Muṭṭhikā yuddhamāṇḍalam āgantvā vaggantā gajjantā appoṭhenta vicarimsu. Dasa 25 bhātikā pi āgantvā rajakavīthim vilumpitvā vaṇṇasāṭake nivāsetvā gandhāpaṇesu gandhe mālākārāpaṇesu mālā vilumpitvā vilittagattā mālabbārino katakaṇṇapūrā vaggantā gajjantā appoṭhenta yuddhamāṇḍalam pavisimsu.

Tasmim khaṇe Cānuro appoṭhento vicarati. Baladevo tam 30 disvā “na nam hatthena chupissāmi” ti hatthisālato mahantam hatthiyottam āharitvā vaggitvā gajjitvā yottam khipitvā Cānuram udare veṭhetvā dve yottakoṭiyo ekato katvā veṭhetvā ukkhipitvā sisamatthake bhametvā bhūmiyam pothetvā bahi akkhavāṭe khipi. Cānure mate rājā Muṭṭhikamallam āṇāpesi. So utṭhāya vaggitvā 35 gajjitvā appoṭhesi. Baladevo tam pothetvā aṭṭhīni saṇcunnetvā “amallo ‘mhi amallo ‘mhi” ti vadantam eva “nāham tava malla-

- bhāvaṃ vā amallabbhāvaṃ vā jānāmi” ti hatthe gahetvā bhūmiyaṃ pothetvā jīvitakkhayaṃ pāpetvā bahi akkhavāṇe khipi. Muṭṭhiko maranto “yakkho hutvā taṃ khāditaṃ labhissāmi” ti patthanam ṭhapesi, so Kālamattiya-aṭaviyaṃ nāma yakkho hutvā nibbatti.
- 5 Rājā “gaṇhatha dasa bhāṭikaceṭṭake” ti uṭṭhahi. Tasmim khane Vāsudevo cakkam khipi, taṃ dvinnam pi bhāṭikānaṃ sīsāni pātesi. Mahājano bhīṭatasito “avassayo no hothā” ti tesam pādesu patitvā nipajji.

II

- 10 Te dve mātule māretvā Asitañjananagare rajjam gahetvā mātā-pitaro tattha katvā dasa pi janā “sakala-Jambudīpe rajjam gaṇhis-sāmā” ti nikkhamitvā anupubbena Kālasenaraṇṇo nivāsam Ayojjha-nagaraṃ gantvā nagaraṃ parikkhipitvā ṭhitarukkhagahanaṃ viddhamsetvā pākāraṃ bhinditvā rājānaṃ gahetvā taṃ rajjam attano
- 15 hatthagataṃ katvā Dvāravatim sampāpuṇimsu. Tassa pana nagarassa ekato samuddo ekato pabbato. Amanussapariggahitaṃ kira taṃ ahosi, tassa ārakkham katvā ṭhitayakkho paccāmitte disvā gadrabhavesena gadrabharavaṃ ravati, tasmim khane yakkhānu-bhāvena sakalanagaraṃ uppatitvā samuddamajjhe ekasmim dīpake
- 20 tiṭṭhati, paccāmittesu gatesu punāgantvā sakaṭṭhāne yeva patiṭṭhāti. Tadāpi so gadrabho tesam dasannaṃ bhāṭikānaṃ āgamaṇaṃ ṇatvā gadrabharavaṃ ravi, nagaraṃ uppatitvā dīpake patiṭṭhāya, tesu nagaraṃ adisvā nivattesu, punāgantvā sakaṭṭhāne patiṭṭhahi. Te puna nivattiṃsu, pūna gadrabho tath’ eva akāsi.
- 25 Te Dvāravatīnagare rajjam gaṇhituṃ asakkontā Kaṇha-dīpāyanassa santikaṃ gantvā vanditvā “bhante, mayaṃ Dvāravatī-rajjam gahetuṃ na sakkoma, ekaṃ no upāyaṃ kathethā” ti puc-chitvā, “parikhāpiṭṭhe asukasmim nāma ṭhāne eko gadrabho carati, so amitte disvā viravati, tasmim khane nagaraṃ uppatitvā gacchati,
- 30 tumbe tassa pāde gaṇhatha, ayaṃ vo nipphajjan’upāyo” ti vutte, tāpasam vanditvā dasa pi janā gadrabhassa pādesu patitvā “sāmi, ṭhapetvā tumbe añño ambhākaṃ nissayo n’ atthi, ambhākaṃ nagaraṃ gaṇhanakāle mā ravitthā” ti yāciṃsu. Gadrabho “na sakkā mayā na viravituṃ, tumbe pana paṭhamataraṃ āgantvā cattāro janā
- 35 mahantāni ayanaṅgalāni ādāya catūsu nagaradvāresu mahante

ayakhāṇuke bhūmiyaṃ koṭṭetvā nagarassa uppatanakāle naṅgalāni gahetvā naṅgalabaddhaṃ ayasaṃkhalikaṃ ayakhāṇuke bandheyātha, nagaraṃ uppatitum na sakkhissatī” ti āha. Te “sādhū” ti vatvā tasmim aviravante yeva naṅgalāni ādāya catūsu nagaradvāresu khāṇuke bhūmiyaṃ ākoṭetvā atṭhaṃsu. Tasmim khaṇe gadrabho 5 ravi, nagaraṃ uppatitum ārabhi, catūsu dvāresu tṭhitā catūhi aya-naṅgalehi gahetvā naṅgalabaddhā ayasaṃkhalikā khāṇuke bandhimsu, nagaraṃ uppatitum nāsakkhi. Dasa bhātikā tato nagaraṃ paviṣṭvā rājānaṃ māretvā rajjaṃ gaṇhimsu.

Evam te sakala-Jambudīpe tesatṭhiyā nagarasahassesu sabbe 10 rājāno cakkena jīvitakkbayaṃ pāpetvā Dvāravatiyaṃ vasamānā rajjaṃ dasa koṭṭhāse katvā vibhajimsu. Bhaginiṃ pana Añjana-deviṃ na sarimsu. Tato puna “ekādasa koṭṭhāse karomā” ti vutte Aṅkuro “mama koṭṭhāsaṃ tassā detha, ahaṃ vohāraṃ katvā jīvissāmi, kevalaṃ tumhe attano attano janapade mayhaṃ suṅkaṃ 15 vissajjethā” ti āha. Te “sādhū” ti sampatichitvā tassa koṭṭhāsaṃ bhaginiyā datvā saddhiṃ tāya nava rājāno Dvāravatiyaṃ vasimsu, Aṅkuro pana vāṇijjaṃ akāsi. Evam tesu aparāparaṃ puttadhītāhi vadḍhamānesu, addhāne gate mātāpitāro kālaṃ akamsu.

III

20

Vāsudeve rajjaṃ anusāsente dīghassa addhuno accayena dasabhātikaputtā kumārā cintayimsu: “Kaṇhadīpāyaṇaṃ ‘dibba-cakkhuko’ ti vadanti, vīmaṃsissāma tāva naṃ” ti ete ekaṃ daharakumāraṃ alaṃkaritvā gabbhini-ākārena dassetvā udare masūraṃ bandhitvā tassa santikaṃ netvā “bhante, ayaṃ kumārikā 25 kiṃ vijāyissatī” ti pucchimsu. Tāpaso “dasabhātikarājānaṃ vināsakālo patto, mayhaṃ nu kho āyusaṃkhāro kīdiso” ti olokento “ajj’ eva me maraṇaṃ bhavissatī” ti ñatvā “kumārā, iminā tumhākaṃ ko attho” ti vatvā, “katheth’ eva no” ti nibaddho, “ayaṃ ito sattame divase khadiraḥaṭṭikaṃ vijāyissati, tāya Vāsudeva-kulaṃ 30 nassissati, api kho pana tumhe khadiraḥaṭṭikaṃ gahetvā jhāpetvā chārikaṃ nadiyaṃ pakkhipeyyāthā” ti āha. Atha naṃ te “kūṭa-jaṭila, puriso vijāyanaṃ nāma n’ atthī” ti vatvā tantarajjukaṃ nāma kāraṇaṃ katvā tatth’ eva jīvitakkbayaṃ pāpayimsu. Rājāno kumāre pakkosāpetvā “kiṃkāraṇā tāpasam mārayitthā” ti pucchi- 35

tvā sabbam sutvā bhītā tassa ārakkham datvā sattame divase tassa kucchito nikkhantam khadiraghaṭikam jhāpetvā chārikam nadiyā pakkhipimṣu. Sā nadiyā vuyhamānā mukhadvāre ekapasse laggi, tato erakam nibbatti.

- 5 Ath' ekadivasam te rājāno "samuddakīlikam kīlissāmā" ti mukhadvāram gantvā mahāmaṇḍapam kāretvā alaṃkatamaṇḍape khādantā pivantā keḷivasen' eva pavattahatthapādaparāmāsā dvidhā bhijjivā mahākalaham karimṣu. Ath' eko aññaṃ muggaram alabhanto erakavanato ekam erakapattam gaṇhi, tam gahitamattam
10 eva khadiramusalam ahosi, so tena mahājanam potheti. Ath' aññehi sabbehi gahitagahitam musalam eva ahosi, te aññamaññaṃ paharivā vināsam pāpuṇimṣu. Tesu vinassantesu Vāsudevo Baladevo bhaginiṃ Añjanadevī purohito ti cattāro janā ratham abhirūhitvā palāyimṣu, sesā sabbe pi vinaṭṭhā.

- 15 Te pi cattāro rathena palāyantā Kālamattikāṭavim pāpuṇimṣu. Muṭṭhikamallo patthanam katvā yakkho hutvā tattha nibbatto. Baladevassa āgatabhāvam ñatvā tattha gāmaṃ māpetvā mallavesam gahetvā "ko yujjhitukāmo" ti vagganto gajjanto appoṭhento vicari. Baladevo tam disvā va "bhātika, aham iminā saddhim yujjhissāmi"
20 ti vatvā, Vāsudeve vārente vārente yeva, rathā oruyha tassa santikam gantvā appoṭhesi. Atha nam so pasāritahatthe yeva gahetvā mūlakakandaṃ viya khādi.

- Vāsudevo tassa matabhāvam ñatvā bhaginiṃ ca purohitaṃ ca ādāya sabbarattim gantvā suriyodaye ekam paccantagāmaṃ patvā
25 "āhāram pacitvā āharathā" ti bhaginiṃ ca purohitaṃ ca gāmaṃ pahīnitvā sayam ekasmim gacchantare paṭicchanno nipajji. Atha nam Jarā nāma eko luddo gaccham calantam disvā "sūkaro ettha bhavissati" ti saññāya sattim khipitvā pāde vijjhitvā, "ko maṃ vijjhī" ti vutte, manussassa viddhabhāvam ñatvā bhīto palāyitum
30 ārabhi. Rājā satim paccupaṭṭhapetvā utthāya "mātula, mā bhāyi, ehi" ti pakkositvā āgataṃ "ko si nāma tvam" ti pucchitvā, "aham sāmi Jarā nāmā" ti, "'jarāya viddho marissati'" ti kira maṃ porāṇā vyākariṃsu, nissamsayam ajja mayā maritabban" ti ñatvā "mātula, mā bhāyi, ehi, pahāram me bandhā" ti tena pahāramukham
35 bandhāpetvā tam uyyojesi, balavavedanā pavattimṣu, itarehi ābhatam āhāram paribhuñjitum nāsakkhi. Atha te āmantetvā "ajja aham marissāmi, tumhe pana sukhumālā aññaṃ kammaṃ katvā

jīvitum na sakkhissatha, imam vijjam sikkhathā" ti ekam vijjam sikkhāpetvā te uyyojetvā tatth' eva jīvitakkhayam pāpuṇi. Evaṃ Añjanadevim ṭhapetvā sabbe va vināsam pāpuṇimsu.

22. SIRIKĀLAKAÑNI-JĀTAKA

* Atīte Bārāṇasīyam Brahmadatte rajjam kārente Bodhisatto 5
setṭhi hutvā dānam adāsi sīlam rakkhī uposathakammaṃ
kari, bhariyā pi 'ssa pañcasīlāni rakkhī, puttadhītarō pi dāsakamma-
karaporisā pi. So Suciparivāraseṭṭhi t' eva paññāyittha. So
cintesi : "sace mayā sucitarasīlo koci āgamissati tassa mama
nisīdanapallamkam vā nipajjanasayanam vā dātum na yuttam, 10
anucchiṭṭham aparibhuttam dātum vaṭṭati" ti attano upaṭṭhāne
yeva ekapasse aparibhuttapallamkaṇ ca sayanaṇ ca paññāpesi.

Tasmim samaye Cātummahārājikadevaloke Virūpakkhamahā-
rājassa dhītā Kālakaṇṇī nāma Dhataratṭhamahārājassa dhītā Sirī ca
nāmā ti imā dve bahum gandhamālam ādāya "Anotatte kilissāmā" 15
ti Anotattapiṭṭhim gacchimsu. Tasmim pana dahe bahūni titthāni,
tesu Buddhānam titthe Buddhā va nahāyanti, paccekabuddhānam
titthe paccekabuddhā va, bhikkhūnam titthe bhikkhū va, tāpasānam
titthe tāpasā va, Cātummahārājikādisu chasu kāmasaggesu deva-
puttānam titthe devaputtā va, devadhītānam titthe devadhītā va 20
nahāyanti. Tatr' imā dve gantvā "aham paṭhamam nabāyissāmi,
aham paṭhaman" ti titthatthāya kalaham karimsu. Kālakaṇṇī
"aham lokam vicāremi, tasmā paṭhamam nabāyitum yutt' amhī" ti
vadati. Sirī "aham mahājanassa issariyadāyikāya paṭipadāya
ṭhitā, tasmā paṭhamam nabāyitum yutt' amhī" ti vadati. Tā 25
"amhesu paṭhamam nabāyitum yuttarūpaṃ cattāro mahārājāno
jānissantī" ti tesam santikam gantvā "amhesu kā paṭhamam Ano-
tatte nabāyitum yuttarūpā" ti pucchimsu. Dhataratṭha-Virūpak-
khā "na sakkā amhehi vinicchitun" ti Virūḷha-Vessavaṇānam
bhāram akaṃsu. Te "amhehi pi na sakkā, sāmipādamūle yeva 30
pesessāmā" ti tā Sakkassa santikam pesesum. Sakko tāsam
vacanam sutvā cintesi : "imā dve pi mama manussānam ñeva
dhītarō, na sakkā mayā imam aṭṭam vinicchitun" ti, atha tā

āha: “Bārāṇasiyaṃ Suciparivāro nāma seṭṭhi atthi, tassa ghare anucchiṭṭhāsanaṃ c’ eva anucchiṭṭhasayanaṃ ca paññattaṃ, yā tattha nisīdituṃ ca sayituṃ ca labhati sā paṭhamam nahāyitum yuttarūpā” ti.

- 5 Tam sutvā Kālakaṇṇī taṃ khaṇam ñeva nīlavatthaṃ nivāse-
tvā nīlavilepanaṃ vilimpitvā nīlamanipilandhanaṃ pilandhitvā
yantapāsāṇe viya deva lokā otaritvā majjhimayāmasamanantare
seṭṭhino pāsādassa upaṭṭhānadvāre sayanassa avidūraṭṭhāne nīla-
raṃsim viṣajjetvā ākāse aṭṭhāsi. Seṭṭhi oloketvā taṃ addasa, das-
10 sanen’ ev’ assa appiyā ahosi amanāpā. So tāya saddhim salla-
panto paṭhamam gātham āha :

Kā nu kālena vaṇṇena na cāpi piyadassanā,
kā vā tvaṃ kassa vā dhītā, kathaṃ jānemu taṃ mayan ti.

Tam sutvā Kālakaṇṇī dutiyaṃ gātham āha:

- 15 Mahārājass’ ahaṃ dhītā Virūpakkhassa caṇḍiyā,
ahaṃ Kālī alakkhikā, Kālakaṇṇī ti mam vidū,
okāsaṃ yācito dehi, vasemu tava santike ti.

Tato Bodhisatto tatiyaṃ gātham āha :

- 20 Kimsīle kimsamācāre purise nivase tuvaṃ,
putṭhā me Kālī akkhāhi yathā jānemu taṃ mayan ti.

Tato sā attano guṇaṃ kathenti—

- 25 Makkhī palāsī sārambhī issukī maccharī saṭho
so mayhaṃ puriso kanto laddhaṃ yassa vinassati.
Kodhano upanāhī ca pisuno hi vibhedako
aṇḍakavāco pharuso so me kantataro tato.
Ajja-ssuve ti puriso sadatthaṃ nāvabujjhati,
ovajjamāno kuppati, seyyaṃ so atimāññati.
Davappaladdho puriso sabbamittehi dhamasati,
so mayhaṃ puriso kanto, tasmim homi anāmaya ti.

- 30 Atha naṃ garahanto Mahāsatto gātham āha :

Apehi etto tvaṃ Kālī, n’ etaṃ amhesu vijjati,
aññaṃ janapadaṃ gaccha nigame rājadhāniyo ti.

Taṃ sutvā Kālakarṇī additā hutvā anantaram gātham āha :

Aham pi kho taṃ jānāmi : u' etaṃ tumhesu vijjati,
santi loka alakkhikā, saṃgharanti bahum dhanam,
aham Devo ca me bhātā ubho naṃ vidhamemasī ti.

Tassā pakkantakāle Sirī devadhītā suvaṇṇavaṇṇehi vattha- 5
vilepanehi suvaṇṇadassanena ca alaṃkārenāgantvā upaṭṭhānadvāre
pītaramsim vissajjetvā samehi pādehi samam paṭhaviyaṃ patitṭhāya
sagāravā aṭṭhāsi. Taṃ disvā Mahāsatto paṭhamam gātham āha :

Kā nu dibbena vaṇṇena pathavyā suppatitṭhitā,
Kā vā tvaṃ kassa vā dhītā, katham jānemu taṃ mayan ti. 10

Taṃ sutvā Sirī dutiyaṃ gātham āha :

Mahārājass' aham dhītā Dhataratṭhassa sirīmato,
aham Sirī ca Lakkhī ca, bhūripaṇṇā ti maṃ vidū,
okāsam yācito dehi, vasemu tava santike ti.

Tatoparam seṭṭhissa pucchā hoti, Siriyā vissajjanā : 15

“Kimsīle kimsamācāre purise nivase tuvaṃ,
puṭṭhā me Lakkhi akkhāhi yathā jānemu taṃ mayaṃ.”

“Yo vā pi sīte athavā pi uṇhe
vātātape ḍaṃsasirimsape ca
khudam pipāsam abhibhuyya sabbam
rattimdivaṃ yo satataṃ niyutto
kālābhataṇ ca na hāpeti attham
so me manāpo nivase ca tamhi. 20

Akkodhano mittavā cāgavā ca
silūpapanno asaṭho ujjubhūto
saṃgāhako sakhilo saṇhavāco
mahattapatto pi nivātavutti
tasm' āham pose vipulā bhavāmi
ūmi samuddassa yathā pi vaṇṇam. 25

Yo vā pi mitte athavā amitte
seṭṭhe sarikkhe athavā pi hīne 30

attham carantam athavā anattham
āvi raho saṃgaham eva vatte
vācam na vajjā pharusam kadāci
matassa jīvassa ca tassa homi.

5 Etesam yo aññataram labhitvā
kantā sirī majjati appapañño
tam dittarūpam visamam carantam
karisavācam va vivajjayāmi."

10 "Attanā kurute lakkhim alakkhim kurut' attanā,
na hi lakkhim alakkhim vā añño aññassa kārako."

Evam Mahāsatto Sirideviyā vacanam abhinanditvā "idaṃ
anucchiṭṭham āsanañ ca sayanañ ca tuyham yeva anucchavikam,
nisīda c' eva nippajja cā" ti āha. Sā tattha vasitvā paccūsakāle
nikkhamitvā Cātummahārājikadevalokam gantvā Anotattadahe
15 paṭhamam nabāyi. Tam pi sayanam Siridevatāya paribhutta-
bhāvena sirisayam nāma jātam. Sirisayanassāyam vaṃso. Iminā
kāraṇena yāv' ajjatanā 'sirīsāyanan' ti vuccati.

23. THE FOUR GRACES

[Sudhābhojana-Jātaka]

20 Sakkassa Āsā Saddhā Siri Hirī ti catasso dhītaro bonti, tā
bahudibbagandhamālam ādāya udakakīlanatthāya Anotattadahaṃ
gantvā tattha kīlitvā Mānosilātale nisīdīmsu. Tasmim khaṇe
Nārado nāma brāhmaṇatāpaso Tāvatiṃsabbhavanam divāvihāratthāya
gantvā Nandavana-Cittakūṭalatāvanesu divāvihāram katvā Pāric-
25 chattakapuppham chattam viya chāyatthāya dhārayamāno Mano-
silātalamatthake attano vasanatthānam Kañcanaguham gacchati.
Atha tā tassa hatthe tam puppham disvā yācīmsu :

"Tvam no 'ttamo vābhisamekkha Nārada
yass' icchasi tassam anuppavecchasu ;

yassā hi no Nārada tvam padassasi
sā yeva no hobiti seṭṭhasammatā" ti.

Tāsam vacanam sutvā Nārado tā ālapanto :

"Akallam etam vacanam sugatte,
ko brāhmaṇo ko kalaham udīraye,
gantvāna bhūtādhipam eva pucchatha
sace na jānātha idh' uttamādhamaṇ" ti gātham āha.

5

Tā Nāradena paramappakopitā
udīritā vaṇṇamadena mattā
sakāse gantvāna Sahassācakkhuno
pucchimsu bhūtādhipam : "kā nu seyyasī" ti.

10

Tam sutvā Sakko "imā catasso pi mayham dhītarō, sac' āham
etāsu ekā guṇasampannā uttamā ti vakkhāmi sesā kujjhissanti, na
sakkā ayam aṭṭo vinicchinitum, imā Himavante Kosiyatāpasassa
santikam pesessāmi, so etāsam aṭṭam vinicchinnissati" ti cintetvā 15
"āham tumhākam aṭṭam na vinicchinnāmi, Himavante Kosiyatāpaso
nāma atthi, tassāham attano sudhābhojanam pesessāmi, so parassa
adatvā na bhuñjati, dadanto ca vicinitvā guṇavantānam deti, yā
tumhesu tatth' assa hatthato bhattam labhissati sā uttamā bhavis-
sati" ti so tāpasassa santikam pesetvā Mātaliṃ pakkosāpetvā tassa 20
santikam pesento gātham āha :

"Asū hi yo sammati dakkhiṇam disaṇ
Gaṅgāya tīre Himavantapasmani
sa Kosiyo dullabhapānabhojano,
tassa sudham pāpaya devasārathī" ti.

25

Sa Mātali devavarena pesito
sahassayuttam abhiruyha sandanam
sa khippam eva upagamma assamam
adissamāno munino sudham adā.

Tasmim khaṇe tā catasso devakaṇṇā catuddisam aṭṭhamsu : 30
Siri pācīnadisāya aṭṭhāsi, Āsā dakkhiṇadisāya aṭṭhāsi, Saddhā
pacchimadisāya, Hiri uttaradisāya.

Tā disvā sabbo paramappamodito [Kosiyo]
subhena vaṇṇena sikhā-r-iv' aggino
kaññā catasso caturō catuddisā
icc-abravī Mātalino ca sammukhā :

5 “Purimaṃ² disaṃ kā tvaṃ pabhāsi devate
alamkatā tāravārā va osadhī ;
pucchāmi taṃ kañcanavelliviggāhe,
ācikkha me tvaṃ katamāsi devatā.”

10 “Sir' āhaṃ devī manujesu pūjitā
apāpasattūpanisevinī sadā
sudhāvivādena tav' antim āgatā,
taṃ maṃ sudhāya varapañña bhājaya.”

Taṃ sutvā Kosiyo āha :

15 “Sippena vijjācaraṇena buddhiyā
narā upetā paṇṇā sakammanā
tayā vihinā na labhanti kiñcanaṃ,
tay-idam na sādhu yad idam tayā katam.

20 Tan taṃ asaccaṃ avibhajjasevinim
jānāmi mūlhaṃ vidurānupātinim,
na tādisī arahati āsanūdakaṃ
kūto sudhā, gaccha na mayha ruccasī” ti.

Sā tatth' ev' antaradhāyi. Tato so Āsāya saddhim sallapanto
āha :

25 “Kā sukkadāṭhā paṭimuttakuṇḍalā
cittaṅgadā kambuvimaṭṭhadhārinī,
osittavaṇṇaṃ paridayha sobhasi
kusaggirattaṃ apiḷayha mañjarim.

30 Migīva bhantā saracāpadhārinā
virādhitā mandam iva udikkhasi,
ko te dutiyo idha mandalocane,
na bhāyasi ekikā kānane vane” ti.

Tato sã :

“Na me dutiyo idha-m-atthi Kosiya,
Masakkasārappabbhav’ amhi devatā,
Āsā sudhāsāya tav’ antim āgatā,
taṃ maṃ sudhāya varapañña bhājayā” ti gātham āha. 5

‘Taṃ sutvā Kosiyo “tvam kira yo te ruccati tassa āsāphala-
nippādanena āsaṃ desi, yo te na ruccati tassa na desi, n’ atthi
tayā samāpatti tattha, vināsakārī” ti dīpento āha :

“Āsāya yanti vāṇijā dhanesino,
nāvaṃ samāruya parenṭi aṇṇave,
te tattha sīdanti atho pi ekadā
jīnādhanā enti vīnaṭṭhapābhatā. 10

Jahitvā dhaññaṃ ca dhanaṃ ca ñātake
āsāya saggādhīmanā sukhesino
tapanti lūkham pi tapaṃ cirantaraṃ,
kummaggam āruya parenti duggatiṃ. 15

Āsāvisaṃvādikasammatā ime,
Āse sudhāya vinayassu attani,
na tādisī arahati āsanūdakam
kuto sudhā, gaccha na mayha ruccasī” ti. 20

Sā pi tena paṭikkhittā tatth’ ev’ antaradhāyi. - Tato Saddhāya
saddhiṃ sallapanto gātham āha :

“Daddallamānā yasasā yasassinī
dighaññaṇāmavhayanam disaṃ pati,
pucchāmi taṃ kañcanavelliviggāhe,
ācikkha me tvam katamāsī devatā” ti. 25

Tato sã gātham āha :

“Saddhā ‘haṃ devī manujesu pūjitā
apāpasattūpanisevinī sadā,
sudhāvivādena tav’ antim āgatā,
taṃ maṃ sudhāya varapañña bhājayā” ti. 30

Atha nam Kosiyo "ime sattā tassa tassa vacanam saddahitvā tam tam karontā kattabbato akattabbam eva bahutaram karonti, tam sabbam tayā kāritam nāma hotī" ti vatvā evam āha :

5 "Dānam damañ cāgam atho pi samyamam
ādāya saddhāya karonti h' ekadā,
theyyam musākūṭam atho pi pesuṇam
karonti h' eke puna viccutā tayā ;
na tādīsī arabasi āsanūdakam
kuto sudhā, gaccha na mayha ruccasī" ti.

10 Sā tatth' ev' antaradhāyi. Kosiyo pi uttarato tthitāya Hiriyā
saddhim sallapanto gāthadvayam āha :

15 "Dighaññarattim aruṇasmi ūhate
yā dissati uttamarūpavaṇṇinī
tathūpamā maṃ paṭibhāsi devate,
ācikkha me tvam katamāsi accharā.
Kālā nidāghe-r-iva aggijāt' iva
anileritā lohitapattamālinī
kā tiṭṭhasi mandam ivāvalokayam,
bhāsesamānā va giram na muñcasī" ti.

20 Tato sā gātham āha :

"Hir' āha devī manujesu pūjitā
apāpasattūpanisevinī sadā,
sudhāvivādena tav' antim āgatā,
sā tam na sakkomi sudham pi yācitum,
25 kopīnarūpā viya yācan' itthiyā" ti.

Tam sutvā tāpaso dve gāthā abhāsi :

30 "Dhammena ñāyena sugatte lacchasi,
eso hi dhammo na hi yācanā sudhā,
tam tam ayācantim ahan nimantaye,
sudhāya yam p' icchasi tam pi dammi te.

Sā tvam mayā ajja sakamhi assame
nimantitā kañcanavelliviggāhe,
tvam hi me sabbarasehi pūjiyā,
tam pūjayitvāna sudham pi asmiye" ti.

24. MAHĀMORA-JĀTAKA

Atīte Bārāṇasīyaṃ Brahmaḍatte rajjaṃ kārente Bodhisatto
paccantapadese morasakuṇiyā kucchismim paṭisandhim aggahesi.
Gabbhe paripākagate mātā gocarabhūmiyaṃ aṇḍaṃ pātetvā pak-
kāmi, aṇḍaṃ ca nāma mātu ārogabhāve sati aññasmim dīghajātikādi- 5
paripanthe avijjamāne na nassati, tasmā taṃ aṇḍaṃ kaṇikāra-
makulaṃ viya suvaṇṇavaṇṇaṃ hutvā pariṇatakāle attano dhammatāya
bhijjī, suvaṇṇavaṇṇo moracchāpo nikkhami, tassa dve akkhini
jiṇṇukaphalasadisāni, tuṇḍaṃ pavāḷavaṇṇaṃ, tisso rattarājiyo gīvaṃ
parikkhipitvā piṭṭhimajjhena agamaṃsu. So vayappatto bhaṇḍa- 10
sakaṭamattasarīro abhirūpo ahosi, taṃ sabbe nīlamorā sannipatitvā
rājānaṃ katvā parivārayiṃsu.

So ekadivasam udakasonḍiyaṃ pāṇiyaṃ pivanto attano rūpa-
sampattiṃ disvā cintesi : “aḥaṃ sabbamarehi atirekarūpasobho,
sac’ āhaṃ imehi saddhim manussapathe vasissāmi paripantho me 15
uppajjissati, Himavantam gantvā ekako va phāsukaṭṭhāne vasis-
sāmi” ti so rattibhāge moresu paṭisallīnesu kañci ajānāpetvā
Himavantam pavisitvā tisso pabbatarājiyo atikkamma catutthāya—
ekasmim araṇṇe padumasañchanno mahājātassaro, tassāvidūre
ekaṃ pabbataṃ nissāya tṭhito mahānigrodharukkho atthi, tassa 20
sākhāya—nīlyi. Tassa pana pabbatassa vemajjhe manāpā guhā
atthi, so tattha vasitukāmo hutvā tassā pamukhe pabbatatale nīlyi.
Taṃ pana tṭhānaṃ n’ eva heṭṭhābhāgena abhirūhituṃ na upari-
bhāgena otarituṃ sakkā, pakkhibiḷālādīghajātikamānussabhayehi
vimuttaṃ. So “idaṃ me phāsukaṭṭhānaṃ” ti taṃ divasaṃ tatth’ 25
eva vasitvā punadivase pabbataguhato utthāya pabbatamatthake
puratthābhimukho nisinno udentam suriyamaṇḍalaṃ disvā attano
divārakkhāvaraṇatthāya “udet’ ayaṃ cakkhumā ekarājā” ti parit-
taṃ katvā gocarabhūmim otaritvā gocaṃ gahetvā sāyaṃ āgantvā
pabbatamatthake pacchābhimukho nisinno atthamentaṃ suriya- 30
maṇḍalaṃ disvā rattirakkhāvaraṇatthāya “apet’ ayaṃ cakkhumā
ekarājā” ti parittaṃ katvā eten’ upāyena vasati. Atha naṃ eka-
divasaṃ eko luddaputto araṇṇe vicaranto pabbatamatthake nisinnaṃ
disvā attano nivesanaṃ āgantvā maraṇakāle puttaṃ āha : “tāta,
catutthāya pabbatarājiyā araṇṇe suvaṇṇavaṇṇo moro atthi, sace 35
rājā pucchati ācikkheyyāsī” ti.

- Ath' ekasmim divase Bārāṇasiraṇṇo Khemā nāma aggamaheṣi paccūsakāle supinaṃ passi, evarūpo supino abosi : suvaṇṇavaṇṇo moro dhammaṃ desesi, sā sādhuḥkāraṃ datvā dhammaṃ suṇāti, moro dhammaṃ desetvā utthāya pakkāmi. Sā "moraṇā jā gacchati, 5 gaṇbatha nan" ti vadanti yeva pabujjihi, pabujjhitvā pana sūpina-bhāvaṃ natvā "supino ti vutte rājā na ādaraṃ karissati, dohaḷo me ti vutte karissati" ti cintetvā dohaḷinī viya hutvā nipajji. Atha naṃ rājā upasaṃkamitvā pucchi : "bhadde, kin te aphāsukan" ti. —"Dohaḷo me uppanno" ti. —"Kiṃ icchasi bhadde" ti. —"Suvanna- 10 vaṇṇassa morassa dhammaṃ sotuṃ devā" ti. —"Bhadde, kuto tādisaṃ moraṃ lacchāmā" ti. —"Deva, sace na labhāmi jīvitam me n' atthi" ti. —"Bhadde, nrā cintayi sace katthaci atthi labhissasi" ti rājā naṃ assāsetvā gantvā rājāsane nisinno amacce pucchi : "ambho, devī suvaṇṇavaṇṇassa morassa dhammaṃ 15 sotukāmā, morā nāma suvaṇṇavaṇṇā hontī" ti. —"Brāhmaṇā jānissanti devā" ti. Rājā brāhmaṇe pucchi. Brāhmaṇā evaṃ āhaṃsu : "mahārāja, 'jalajesu macchā kacchapā kakkāṭakā, thalajesu migā haṃsā morā tittirā, ete tiracchānagatā manussā ca suvaṇṇavaṇṇā hontī' ti ambhakaṃ lakkhaṇamantesu āgatan" ti.
- 20 Rājā attano vijite luddaputte sannipātāpetvā "suvaṇṇavaṇṇo moro vo diṭṭhapubbo" ti pucchi. Sesā "na diṭṭhapubbo" ti āhaṃsu. Yassa pana pitarā ācikkhitam so āha : "mayā pi na diṭṭhapubbo, pitā ca pana me 'asukatthāne nāma suvaṇṇavaṇṇo moro atthi' ti kathesi". Atha naṃ rājā "samma, mayhaṃ ca 25 deviyā ca jīvitam dinnam bhavissati, gantvā tam bandhitvā ānehi" ti bahum dhanam datvā uyyojesi. So puttadārassa dhanam datvā tattha gantvā Mahāsattam disvā pāse oḍḍetvā "ajja bajjhissati, ajja bajjhissati" ti abandhitvā va mato. Devī patthanaṃ alabhanti matā. Rājā "tam me mgraṃ nissāya piyabhariyā matā" ti kuj- 30 jhitvā veravasiko hutvā "Himavante catutthāya pabbatarājiyā suvaṇṇavaṇṇo moro carati, tassa maṃsaṃ khādītva ajarāmarā hontī" ti suvaṇṇapaṭṭe likhāpetvā paṭṭam sāramañjūsāyaṃ ṭhapetvā kālam akāsi.

- Ath' añño rājā abosi, so paṭṭe akkharāni disvā "ajarāmaro 35 bhavissāmi" ti tassa gahaṇatthāya ekaṃ luddam pesesi, so pi tatth' eva mato. Evaṃ cha rājaparivaṭṭā gatā, cha luddaputtā Himavante eva matā. Sattamena pana raṇṇā pesito sattamo

luddo “ajja ajj” evā” ti satta samvaccharāni bandhituṃ asakkonto cintesi: “kin nu kho imassa morarājassa pāde pāsassa asaṅcaraṇa-kāraṇan” ti. Atha naṃ parigaṇhanto sāyampātaṃ parittaṃ karontaṃ disvā “imasmim̐ thāne añño moro n’ atthi, iminā brahmacārinā bhavitabbaṃ, brahmacariyānubhāvena c’ eva parittā- 5 nubhāvena c’ assa pādo pāse na bajjhatī” ti nayato pariggahetvā paccantajanapadaṃ gantvā ekaṃ moriṃ bandhitvā yathā sā accharāya pahaṭāya vassati pāṇimhi pahaṭe naccati evaṃ sikkhāpetvā ādāya gantvā Bodhisattassa parittakaraṇato puretaram eva pāsam oḍdetvā accharam paharivā moriṃ vassāpesi. Moro tassa saddaṃ 10 suṇi. So parittaṃ kātuṃ asakkuṇitvā vegena tassa santikaṃ gantvā pāde pāsam pavesento yeva ākāsa otari, satta vassasatāni asaṅcaraṇapāso taṃ khaṇaṃ yeva saṅcaritvā pādaṃ bandhi.

Atha naṃ luddaputto laṭṭhi-agge olambantaṃ disvā cintesi: “imaṃ morarājānaṃ cha luddā bandhituṃ na sakkhimsu, ahaṃ 15 pi sattavassāni nāsakkhim̐, ajja pan’ esa imaṃ moriṃ nissāya parittaṃ kātuṃ asakkuṇitvā āgama pāse baddho heṭṭhāsīsako olambati, evarūpo me sīlavā kilamito, evarūpaṃ aññassa paṇṇā-kāratthāya netuṃ ayuttaṃ, kim me raññā dinnena sakkārena, vissajjessāmi naṃ” ti. Puna cintesi: “ayaṃ nāgabalo thāma- 20 sampanno, mayi upasaṃkamante ‘esa maṃ māretuṃ āgacchatī’ ti maraṇabhayaatajjito hutvā phandamāno pādaṃ vā pakkhaṃ vā bhindeyya, anupagantvā va naṃ paṭicchanno thatvā khurappen’ assa pāsam chindissāmi, tato sayam eva yathāruciyaṃ gamissati” ti so paṭicchanno thatvā dhanuṃ āropetvā khurappaṃ sandahitvā 25 kaḍḍhi. Moro pi “ayaṃ luddo baddhabhāvaṃ me ñatvā na nirussukko acchissati, kahaṃ nu kho so” ti cintetvā ito c’ ito ca oloketvā dhanuṃ āropetvā thitaṃ disvā “maṃ māretvā ādāya gantukāmo bhavissati” ti maññaṃmāno maraṇabhayaatajjito hutvā jīvitaṃ yācanto paṭhamam̐ gātham̐ āha: 30

Sace hi ty-āhaṃ dhanahetu gābito
mā maṃ vadhī, jīvagāhaṃ gahetvā
rañño va maṃ samma upanti nehi,
maññe dhanam̐ lacchasi napparūpan ti.

Taṃ sutvā luddaputto cintesi: “morarājā ‘ayaṃ maṃ vijjhitu- 35

kāmatāya khurappaṃ sandahī' ti maññeti, assāsessāmi naṃ'' ti s
assāseṇo dutiyaṃ gātham āha :

5 Na me ayaṃ tuyha vadbāya ajja
samāhito cāpavare khurappo,
pāsaṇ ca ty-āhaṃ adhipātayissaṃ,
yathāsukhaṃ gacchatu morarājā ti.

Tato moro dve gāthā abhāsi :

10 Yaṃ sattavassāni mam ānubandhi
rattimdivaṃ khuppiṇāsaṃ sahanto
atha kissa maṃ pāsavas' ūpanītaṃ
pamuttave icchasi bandhanasmā.

15 Pāṇātipātā virato nu s' ajja,
abhayaṇ nu te sabbabhūtesu dinnam,
yaṃ maṃ tuvaṃ pāsavas' ūpanītaṃ
pamuttave icchasi bandhanasmā ti.

Itoparaṃ :

20 "Pāṇātipātā viratassa brūhi
abhayaṇ ca yo sabbabhūtesu deti :
pucchāmi taṃ morarāja taṃ atthaṃ
ito cuto kiṃ labhate sukhaṃ so."

"Pāṇātipātā viratassa brūmi
abhayaṇ ca yo sabbabhūtesu deti :
diṭṭhe va dhamme labhate pasamsaṃ
saggaṇ ca so yāti sarīrabhedā."

25 "Na santi devā, icc-āhu eke,
idh' eva jīvo vibhavaṃ upeti,
tathā phalaṃ sukata dukkatānaṃ,
dattupaññattaṇ ca vadanti dānaṃ,
tesaṃ vaco arahataṃ saddahāno
30 tasmā ahaṃ sakuṇe bādhayāmi'' ti.

Taṃ sutvā Mahāsatto tass' eva paralokassa atthibhāvaṃ
kathessāmi" ti pāsalaṭṭhiyaṃ adhosiro olambāno va

Cando ca suriyo ca ubho sudassanā
gacchanti obhāsayam antalikkhe,
imassa lokassa parassa vā te, 5
kathaṃ nu te āhu manussaloke" ti gātham āha.

Luddaputto gātham āha :

Cando ca suriyo ca ubho sudassanā
gacchanti obhāsayam antalikkhe,
parassa lokassa na te imassa, 10
devā ti te āhu manussaloke.

Atha naṃ Mahāsatto āha :

Etth' eva te nibatā hīnavādā
ahetukā, ye na vadanti kammaṃ,
tathā phalaṃ sukata dukkatānaṃ 15
dattupaññattaṃ ye ca vadanti dānaṃ ti.

So Mahāsatte kathente sallakkhetvā gāthadvayaṃ āha :

Addhā hi saccam vacanaṃ tav' etaṃ,
kathaṃ hi dānaṃ aphaḷaṃ vadeyya,
tathā phalaṃ sukata dukkatānaṃ, 20
dattupaññattaṃ ca kathaṃ bhaveyya.

Kathaṃkaro kintikaro kim ācamaṃ
kiṃ sevamāno kena tapoguṇena,
akkhāhi me morarāja taṃ atthaṃ
yathā ahaṃ no nirayaṃ pateyyan ti. 25

Taṃ sutvā Mahāsatto "sac' āhaṃ imaṃ pañhaṃ kathessāmi
manussaloko tuccho viya kato bhavissati, tatth' eva dhammikānaṃ
samaṇabrāhmaṇānaṃ atthibhāvaṃ kathessāmi" ti cintetvā dve
gāthā abhāsi :

Ye keci atthi samaṇā pathavyā 30
kāśāvavatthā anagāriyā te,

pāto va piṇḍāya caranti kāle,
vikālacariyā viratā hi santo.

Te tatttha kālen' upasaṃkamitvā
pucchehi sante manaso pi yaṃ siyā,
5 te te pavakkhanti yathāpajānaṃ
imassa lokassa parassa c' atthan ti.

Evañ ca pana vatvā nirayabhayena tajjesi. So pana pūrita-
pāramīpaccekabodhisatto suriyarasmisamphassaṃ oloketvā t̥hitaṃ
pariṇatapadumaṃ viya paripākagatañāṇo vicarati. So tassa
10 dhammakathaṃ suṇanto t̥hitapaden' eva t̥hito saṃkhāre parigaṇhi-
tvā tilakkhaṇaṃ sammasanto paccekabodhiñāṇaṃ paṭivijjhi. Tassa
paṭivedho ca Mahāsattassa pāsato mokkho ca ekakkhaṇe yeva ahosi.
Paccekabuddho sabbakilese padāletvā bhavapariyante t̥hito udānaṃ
udānento

15 Tacāṃ va jīṇṇaṃ urago purānaṃ
paṇḍūpalāsaṃ harito dumo va
esa-ppahīno mama luddabhāvo,
pajāhāṃ' ahaṃ luddakabhāvam ajjā ti gātham āha.

So imaṃ udānaṃ udānetvā "ahaṃ tāva sabbakilesabandhanehi
20 mutto, nivesane pana bandhitvā me t̥hapitā bahū sakunā atthi, te
kathaṃ mocessāmī" ti cintetvā Mahāsattaṃ pucchi: "moraṇāja,
nivesane me bahū sakunā baddhā atthi, te kathaṃ mocessāmā" ti.
Paccekabuddhato pi sabbaññū-Bodhisattānaṃ ñeva upāyaparig-
gahañāṇaṃ mahantataraṃ hoti, tena taṃ āha: "yaṃ vo maggena
25 kilese khaṇḍetvā paccekabodhiñāṇaṃ paṭividdhaṃ taṃ ārabba sac-
cakiriyaṃ karotha, sakala-Jambudīpe bandhanagato satto nāma na
bhavissati" ti. So Bodhisattena dinnanayadvāre t̥hatvā saccakiriyaṃ
karonto

30 Ye cāpi me sakunā atthi baddhā
satāni nekāni nivesanasmiṃ
tesaṃ p' ahaṃ jīvitam ajja dammi
mokkhañ ca, te pattā sakaṃ niketan ti gātham āha.

Ath' assa saccakiriyaṃ akālam eva sabbe bandhanā muccitvā
tuṭṭharāvaṃ ravantā sakaṭṭhānaṃ eva gamiṃsu. Tasmīṃ pana

khane tesam tesam gehesu bilāle ādim katvā sakala-Jambudīpe
bandhanagato satto nāma nāhosi. Paccekabuddho hattham ukkhi-
pītvā sīsam parāmasi, tāvad eva gihiliṅgam antaradhāyi, pabbajita-
liṅgam pāturahosi. So satthivassathero viya ākappasampanno
atthaparikkhāradharo hutvā “tvam me mahatī patitthā ahoṣi” ti 5
moraṛājassa añjalim paggayha padakkhiṇam katvā ākāse uppatitvā
Nandamūlakapabbhāram agamāsi. Moraṛājāpi latthi-aggato uppa-
titvā gocaram gahetvā attano vasanaṭṭhānam eva gato.

25. KULĀVAKA-JĀTAKA

Atīte Magadharatthe Rājagahe eko Magadharājā rajjam kāresi. 10
Tadā Bodhisatto yathā etarahi Sakko purime attabhāve Magadha-
ratthe Macalagāmake nibbatti evam tasmim yeva Macalagāmake
mahākulassa putto hutvā nibbatti, nāmagahaṇadivase c’ assa
Maghakumāro tv-eva nāmam akamsu. So vayappatto Maghamāṇavo
ti paññāyittha. Ath’ assa mātāpitaro samānajātiyam kulato 15
dārikam ānayimsu. So puttadhītāhi vaḍḍhamāno dānapatī ahoṣi,
pañca sīlāni rakkhati.

Tasmim ca gāme tiṃs’ eva kulāni honti, te ca tiṃsa kula-
manussā ekadivasam gāmamajjhe thatvā gāmakammam karonti.
Bodhisatto tthitattthāne pādehi paṃsum viyūhityā tam padesam 20
ramaṇiyam katvā atthāsi, ath’ añño eko āgantvā tasmim thāne
thito. Bodhisatto aparam thānam ramaṇiyam katvā atthāsi,
tatthāpi añño thito. Bodhisatto aparam pi aparam pi ti sabbesam
pi tthitattthānam ramaṇiyam katvā aparena samayena tasmim thāne
maṇḍapam kāresi, maṇḍapam pi apanetvā sālam kāresi, tattha 25
phalakāsanāni santharitvā pāṇiyacāṭim tthapesi. Aparena samayena
te pi tiṃsa janā Bodhisattena samānacchandā ahesum. Te Bodhi-
satto pañcasu sīlesu patitthāpetvā tato patthāya tehi saddhim puññāni
karonto vicarati. Te pi ten’ eva saddhim puññāni karontā kālass’
eva vuṭṭhāya vāsipharasumusalahatthā catumahāpathādīsu musalena 30
pāsāne ubbattetvā pavatṭenti, yānānam akkhapaṭighātarukkhe
haranti, visamam samam karonti, setum attharanti, pokkharāṇiyo
khaṇanti, sālam karonti, dānāni denti, sīlam rakkhanti, evam

yebhuyyena 'sakalagāmaṁvāsino Bodhisattassa ovāde ṭhatvā sīlāni rakkhimsu.

Atha nesam gāmaḥojako cintesi: "aḥam pubbe, etesu suraṁ pivantesu pāṇātipātādīni karontesu, cāṭikahāpaṇādivasena c' eva
5 daṇḍabalivasena ca dhanam labhāmi, idāni pana Magho māṇavo 'sīlam rakkhāpemi' ti tesam pāṇātipātādīni kātuṁ na deti, idāni pana te pañca sīlāni rakkhāpessāmi" ti kuddho rājānam upasaṁkamitvā "deva, bahū corā gāmaghātakādīni karontā vicarantī" ti āha. Rājā tassa vacanam sutvā "gaccha, te ānehi" ti āha. . So
10 gantvā sabbe pi te bandhitvā ānetvā "ānītā, deva, corā" ti rañño ārocesi. Rājā tesam kammam asodhetvā va "hatthinā te maddāpethā" ti āha.

Tato sabbe pi te rājāṅgaṇe nipajjāpetvā hatthim ānayimsu. Bodhisatto tesam ovādam adāsi: "tume sīlāni āvajjettha, pesuñña-
15 kārake ca rañṇe ca hatthimhi ca attano sarīre ca ekasadisam eva mettam bhāvēthā" ti. Te tathā akāmsu. Atha nesam maddanattāya hatthim upanesum. So upanīyamāno pi na upagacchati, mahāviraṇam viravitvā palāyati. Aññam aññam hatthim ānayimsu. Te pi tath' eva palāyimsu. Rājā "etesam hatthe
20 kiñci osadham bhavissati" ti cintetvā "vicinathā" ti āha. Vicinantā adisvā "n' atthi, devā" ti āhaṁsu.—"Tena hi kiñci mantam parivattessanti, pucchatha te: 'atthi vo parivattanamantā' " ti. Rājapurisā pucchimsu. Bodhisatto "atthi" ti āha. Rājapurisā "atthi kira devā" ti ārocayimsu.

25 Rājā sabbe pi te pakkosāpetvā "tumbhākam jānanamantam kathethā" ti āha. Bodhisatto avoca: "deva, añño ambhākam manto nāma n' atthi, amhe pana tiṇsamattā janā paṇam na hanāma, adinnam nādiyāma, micchā na caṇāma, musāvādam na kathema, majjam na pivāma, mettam bhāvēma, dānam dema, maggam
30 samam karoma, pokkharāṇiyo khanāma, sālam kārema, ayaṁ ambhākam manto ca parittāṇ ca vaḍḍhiṇ cā" ti. Rājā tesam pasanno pesuññakārakassa sabbam gehavibhavaṁ taṇ ca tesaṇ ñeva dāsam katvā adāsi, tam hatthiṇ ca gāmaṇ ca tesuñ ñeva adāsi. Te tato paṭṭhāya yathāruciya puññāni karontā "catumahāpathe
35 mahantam sālam kāressāmā" ti vaḍḍhakim pakkosāpetvā sālam paṭṭhapesum, mātugāmesu pana vigatacchandatāya tassā sālāya mātugāmānam pattim nādamsu.

Tena samayena Bodhisattassa gehe Sudhammā Cittā Nandā Sujatā ti catasso itthiyo honti. Tāsu Sudhammā vaḍḍhakinā saddhim ekato hutvā “bhātika, imissā sālāyaṃ maṃ jeṭṭhikaṃ karohi” ti vatvā lañcaṃ adāsi. So “sādhū” ti sampatiṇṇhitvā paṭhamam eva kaṇṇikarukkhaṃ sukkhāpetvā tacchetvā vijjhāpitaṃ 5 kaṇṇikaṃ niṭṭhapetvā kaṇṇikāropanakāle “aho, ayyā, ekaṃ na karimhā” ti āha.—“Kin nāma hoti”.—“Kaṇṇikā laddhuṃ vaṭṭati” ti.—“Hotu, āharissāmā” ti.—“Idāni chinnarukkheṇa kātuma na sakkā, pubbe yeva chinditvā tacchetvā vijjhāpitaṃ 10 laddhuṃ vaṭṭati” ti.—“Idāni kiṃ kātābbaṃ” ti.—“Sace kassaci gehe niṭṭhapetvā ṭhapitavikkāyikakaṇṇikā atthi sā pariyesitabbā” ti.

Te pariyesantā Sudhammāya gehe disvā mūlena na labhiṃsu. “Sace maṃ sālāya pattikaṃ karoṭha dassāmi” ti vutte pana “mayam mātugāmānaṃ pattiṃ na dambhā” ti āhaṃsu. Atha ne vaḍḍhaki āha: “ayyā, tumhe kiṃ kathetha, ṭhapetvā Brahma- 15 lokam aññaṃ mātugāmarahitaṭṭhānaṃ nāma n’ atthi, gaṇhatha kaṇṇikaṃ, evaṃ sante amhākaṃ kammaṃ niṭṭhaṃ gamissatī” ti. Te “sādhū” ti kaṇṇikaṃ gahetvā sālāṃ niṭṭhapetvā āsanaphalakāni santharitvā pāṇiyacāṭiyo ṭhapetvā yāgubhattaṃ nibandhiṃsu, sālāṃ pākārena parikkhipitvā dvāraṃ yojetvā anto pākāre vālukam āki- 20 ritvā bahi pākāre tālapantiṃ ropesuṃ. Cittā pi tasmim ṭhāne uyyānaṃ kāresi, “pupphūpagaphalūpagarukkho asuko nāma tasmim n’ atthi” ti nāhosi. Nandā pi tasmim yeva ṭhāne pokkharaniṃ kāresi, pañcavaṇṇehi padumehi sañcannaṃ ramaṇiyaṃ. Sujatā kiñci na akāsi. Bodhisatto “mātu upaṭṭhānaṃ pitu upaṭṭhānaṃ, kule 25 jeṭṭhāpacāyikakammaṃ, saccavācaṃ, aphaṇṇasavācaṃ, apisunavācaṃ maccheravinayan’ ti imāni satta vatapadāni pūretvā

Mātāpettibharaṃ jantuma kule jeṭṭhāpacāyinaṃ
saṇhaṃ sakhilasambhāsaṃ pesuneyyappahāyinaṃ
Maccheravinaye yuttaṃ saccam kodhābhibbhuṃ naraṃ 30
taṃ ve devā Tāvatiṃsā āhu sappuriso itī ti

evaṃ pasamsiyabhāvaṃ āpajjitvā jīvitapariyosāne Tāvatiṃsabhavane Sakko va devārājā hutvā nibbatti. Te pi ‘ssa saḥāyā tatth’ eva nibbattiṃsu.

Tasmim kāle Tāvatiṃsabhavane asurā paṭivasanti. Sakko 35 devārājā “kiṃ no sādharmaṇa rajjena” ti asure dibbapānaṃ

pāyetvā matte samāne pādesu gahetvā Sinerupapāte khipāpesi.
Te Asurabhavanam eva sampāpuṇṇṇsu. Asurabhavanam nāma
Sinerussa heṭṭhimatale Tāvatiṇṇsadevalokappamāṇam eva, tattha
devānaṃ Pāricchattako viya Cittapāṭali nāma kappatṭhiyarukkho
5 hoti. Te Cittapāṭaliyā pupphitāya jānanti: “nāyaṃ ambhakaṃ
devaloko, devalokasmim hi Pāricchattako pupphati” ti. Atha
te “jara-Sakko amhe matte katvā mahāsamuddapiṭṭhe khipitvā
ambhakaṃ devanagaraṃ gaṇhi, mayaṃ tena saddhiṃ yujjhivā
ambhakaṃ devanagaraṃ eva gaṇhissāmā” ti pipillikā viya thambhaṃ
10 Sineruṃ anusaṇcaramānā utṭhahimsu. Sakko “asurā kira utṭhitā”
ti sutvā samuddapiṭṭhe yeva abbhuggantvā yujjhamāno tehi
parājito diyadḍhayojanasatikena ‘Vejayantarathena dakkhiṇasamud-
dassa matthakamatthakena palāyituṃ āraddho.

Ath’ assa ratho samuddapiṭṭhena vegena gacchanto Simbali-
15 vanam pakkhanto. Tassa gamanamagge Simbalivanam tālavanam
viya chijjivā chijjivā samuddapiṭṭhe patati. Supaṇṇapotakā
samuddapiṭṭhe parivattentā mahāravaṃ ravimsu. Sakko Mātaliṃ
pucchi: “samma Mātali, kiṃ saddo nāma’ esa, atikaruṇo ravo
vattati” ti.—“Deva, tumbhakaṃ rathavegavicuṇṇite Simbalivane
20 patante, supaṇṇapotakā maraṇabbhayatajjitā ekaviravaṃ viravanti”
ti. Mahāsatto “samma Mātali, mā amhe nissāya ete kilamantu,
na mayaṃ issariyaṃ nissāya pāṇavadhakammaṃ karoma, etesaṃ
pana atthāya mayaṃ jīvitaṃ pariccajivā asurānaṃ dassāma,
nivattay’ etaṃ rathan” ti vatvā imaṃ gātham āha:

25 Kulāvaka Mātali Simbalismim
isāmukhena parivajjayassu,
kāmaṃ cajāma asuresu pāṇaṃ,
mā-y-ime, dijjā vikulāvā ahesun ti.

Mātali saṃgāhako tassa vacanaṃ sutvā rathaṃ nivattetvā
30 aññena maggena devalokābhimukhaṃ akāsi. Asurā pana taṃ
nivattayamānaṃ eva disvā “addhā aññehi pi cakkavālehi Sakkā
āgacchanti, balaṃ labhivā ratho nivatto bhavissati” ti maraṇa-
bhayabhītā palāyivā Asurabhavanam eva pavisimsu. Sakko pi
devanagaraṃ pavisitvā dvīsu devalokesu devagaṇena parivuto
35 nagaramajjhe atṭhāsi. Tasmim khaṇe paṭhavim bhinditvā yojana-

sahassubbedho Vejayantapāsādo utthahi. Vijayante utthitattā 'Vejayanto' t' eva nāmaṃ akāṃsu. Atha Sakko puna asurānaṃ anāgamanatthāya pañcasu tḥānesu ārakkhaṃ tḥapesi, yaṃ sandhāya vuttaṃ :

Antarā dvinnaṃ ayujjhapurānaṃ
pañcavidhā tḥapitā abhirakkhā :
uragakaroṭi payassa ca hārī
madanayutā caturō ca mahantā ti.

5

Imesu pana pañcasu tḥānesu ārakkhaṃ tḥapetvā Sakko devānam indo dibbasampattiṃ anubhavamāne, Sudhammā cavitvā tass' 10 eva pādapariṇāṇikā hutvā nibbatti, kaṇṇikāya dinnanissandena c' assā pañcayojanasatikā Sudhammā nāma devamaṇisabhā udapādi, yattha dibbasetacchattassa heṭṭhā yojanappamāṇe kaṇṇanapallamke nisinno Sakko devānam indo devamanussānaṃ kattabbakiccāni karoti. Cittā pi cavitvā tass' eva pādapariṇāṇikā hutvā nibbatti, 15 uyyānassa karaṇanissandena c' assā Cittalatāvanam nāma uyyānam udapādi. Nandā pi cavitvā tass' eva pādapariṇāṇikā hutvā nibbatti, pokkharāṇinissandena c' assā Nandā nāma pokkharāṇi udapādi.

Sujātā pana kusalakammassa akatattā ekasmiṃ araṇṇe kandarāya bakasakuṇikā hutvā nibbattā. Sakko "Sujātā na paññāyati, 20 kattha nu kho nibbattā" ti āvajjento disvā tattha gantvā taṃ ādāya devalokaṃ gantvā tassā ramaṇīyaṃ devanagaraṃ Sudhammaṃ devasabhaṃ Cittalatāvanam Nandāpokkharāṇi ca dassetvā "etā kusalaṃ katvā mayhaṃ pādapariṇāṇikā hutvā nibbattā, tvaṃ pana kusalaṃ akatvā tiracchānayaṇīyaṃ nibbattā, ito paṭṭhāya sīlaṃ 25 rakkhā" ti taṃ ovaditvā pañcasu sīlesu paṭiṭṭhāpetvā tatth' eva netvā vissajjesi. Sā pi tato paṭṭhāya sīlaṃ rakkhati. Sakko katipāhaccayena "sakkā nu kho sīlaṃ rakkhitaṃ" ti gantvā maccharūpena uttāno hutvā purato nipajji. Sā "matamacchako" ti saññāya sīse aggahesi, maccho naṅguṭṭhaṃ cālesi, atha naṃ 30 "jīvati, maññe" ti vissajjesi. Sakko "sādhū sādhū, sakkhissasi sīlaṃ rakkhitaṃ" ti agamāsi.

Sā tato cutā Bārāṇasīyaṃ kumbhakāragehe nibbatti. Sakko "kahaṇa nu kho nibbattā" ti tattha nibbattabhāvaṃ ñātvā suvaṇṇa-elālukaṇaṃ yānakaṃ pūretvā majjhe gāmaṃ mahallakavesena 35 nisīditvā "elālukaṇi gaṇhatha, elālukaṇi gaṇhathā" ti ugghosesi.

- Manussā āgantvā “dehi tātā” ti āhaṃsu.—“Ahaṃ sīlaṃ rakkhā-kānaṃ demi, tumhe sīlaṃ rakkhathā” ti.—“Mayaṃ sīlaṃ nāma na jānāma, mūlena dehi” ti.—“Na mayhaṃ mūlena attho, sīlarakkha-kānañ ñevāhaṃ dammi” ti.—Manussā “koci ayaṃ lālako” ti
- 5 pakkamimsu. Sujātā taṃ pavattim sutvā “mayhaṃ ānītaṃ bhavissati” ti cintetvā gantvā “dehi tātā” ti āha.—“Sīlaṃ rakkbasi amma” ti.—“Āma rakkhāmi” ti.—“Idaṃ mayā tuyhaṃ eva atthāya ābbatan” ti saddhim yānakena gehadvāre thapetvā pakkāmi.
- 10 Sā pi yāvajīvaṃ sīlaṃ rakkhitvā tato cutā Vepacittiyassa asurindassa dhītā hutvā nibbatti, sīlānisamsena abhirūpā ahosi. So tassā vayappattakāle “mayhaṃ dhītā attano cittarucitaṃ sāmikaṃ gaṇhātū” ti asure sannipātesi. Sakko “kahaṃ nu sā nibbattā” ti olokento tattha nibbattabhāvaṃ ñatvā “Sujātā cittarucitaṃ sāmikaṃ
- 15 gaṇhanti maṃ gaṇhissati” ti asuravaṇṇaṃ māpetvā tattha agamāsi. Sujātaṃ alaṃkaritvā sannipātattṭhānaṃ ānetvā “cittarucitaṃ sāmikaṃ gaṇhā” ti āhaṃsu. Sā olokonti Sakkaṃ disvā pubbe pi sinehavasena “ayaṃ me sāmiko” ti aggahesi. So taṃ devanagaraṃ ānetvā adḍhatiyānaṃ nāṭakakoṭīnaṃ jeṭṭhikaṃ katvā yāvatāyukaṃ
- 20 thatvā yathākammaṃ gato.

26. SĀMA-JĀTAKA

- Atite Bārāṇasito avidūre nadiyā orimatīre eko nesādagāmo ahosi, paratīre eko. Ekasmim pañca pañca kulasatāni vasantī, dvīsu pi gāmesu dve nesādajēṭṭhakā sahāyā. Te daharakāle
- 25 katikaṃ karimsu: “sace ambesu ekassa dhītā hoti ekassa putto, tesam āvāhavivāhaṃ hotū” ti. Atha orimatīragāmavāsinesāda-jēṭṭhakassa putto jāyi, jātakkhaṇe c’assa dukūlena paṭiggahitattā Dukūlako t’eva nāmaṃ karimsu; itarassa gehe dhītā jāyi, tassā paratīre jātattā Pārikā ti nāmaṃ karimsu. Te ubho pi abhirūpā
- 30 ahesuṃ suvaṇṇavaṇṇā, nesādakule jātā pi pāṇātipātan nāma na karimsu. Aparabhāge mātāpitara tesam anicchamānānaṃ yeva āvāhavivāhaṃ karimsu. Atha [Dukūlakumāraṃ] mātāpitara vadimsu: “tāta, tvam nesādakule nibbattitvā n’eva gharāvāsaṃ

icchasi na pāṇavadham karosi, kin nāma karissasi" ti.—“Ammā tātā, tumhesu anujānantesu ajj' eva pabbajissāmā" ti.—“Tena hi gacchathā" ti dve pi jane uyyojesum. Te mātāpitaro vanditvā nikkhamma Gaṅgātīre Himavantam pavisitvā phalāphalam āharitvā paribhuñjitvā attano paṇṇasālam pavisitvā samaṇadhammam karontā vāsam kappayimsu. 5

Tadā Bodhisatto devalokā cavitvā tassā [Pāriyā] kucchimhi paṭisandhim gaṇhi. Sā dasamāsaccayena su-vaṇṇam puttam vijāyi, ten'ev' assa Suvāṇṇasāmo ti nāmam kariṃsu. Tam aparabbhāge vadḍhitvā solasavassuddesikam pi anurakkhantā mātāpitaro paṇṇa- 10 sālāya nisīdāpetvā sayam eva vanamūlaphalāphalatthāya gacchanti. Mahāsatto “kadāci kocid eva āntarāyo bhavēyyā" ti tesam gata-maggam sallakkheti.

Ath' ekadivasam tesam vanamūlaphalāphalam ādāya sāyaṇha-samaye nivattantānam assamapadato avidūre mahāmegho 15 utṭhaḥi, te ekam rukkhāmūlam pavisitvā vammikamatthake aṭṭham-su, tassa abbhantare āsīviso atthi, tesam sarīrato sedagandha-missakam udakam otaritvā tassa nāsāpuṭam pāvisi, so kujjhitvā nāsāvātena pahari, dve pi andhā hutvā aññamaññam na passiṃsu.

Atha Mahāsatto cintesi: “mama mātāpitaro aññesu divasesu 20 imāya velāya āgacchanti, idāni tesam pavattim na jānāmi, paṭimag-gam gamissāmi" ti paṭimaggam gantvā saddam akāsi. Te tassa saddam sañjānitvā paṭisaddam katvā puttasiṇehena “tātā Sāma, idha paripantho atthi, mā āgami" ti vadimsu. Atha nesam “tena hi imam gahetvā ethā" ti dīghalatṭhim adāsi, te latṭhikoṭiyam 25 gahetvā tassa santikam āgamiṃsu. Atha ne “kena vo kāraṇena cakkhūni vinaṭṭhāni" ti pucchi.—“Tātā, mayam deve vassante rukkhāmūle vammikamatthake ṭhitā, tena kāraṇenā" ti. So sutvā vā aññāsi: “tattha āsīvisena bhavitabbam, tena kuddhena nāsāvāto vissatṭho bhavissati" ti. 30

So mātāpitaro assamapadam ānetvā tesam rattitṭhāna-divaṭ-ṭhānesu camkame paṇṇasālāya vaccaṭṭhāne passāvaṭṭhāne ti sabbaṭ-ṭhānesu rajjuke bandhi, tato paṭṭhāya te assame ṭhapetvā vanamūla-phalāni āharati, pāto va nesam vasanaṭṭhānam sammajjati, Miga-sammataṃ naḍim gantvā pāṇiyam āharati, paribhojanīyam 35 upaṭṭhapeti, dantakaṭṭha-mukhodakādīm katvā madburaphalāphalam deti, tehi mukhe vikkhālīte sayam paribhuñjati, paribhuñjitvā

- mātāpitaro vanditvā migagaṇaparivuto phalāphalatthāya araṇṇaṃ pavisitvā pabbatantare kinnaraparivāro phalāphalaṃ gahetvā sāyaṇhavelāyaṃ āgantvā ghaṭe udakaṃ āharitvā tāpetvā uṇhodakena nesam yathārucim nabāpanam vā pādadhovanam vā katvā aṅgārakapallam upanetvā gatte sedetvā nisinnānam phalāphalaṃ datvā pariyoṣāṇe sayam pi khāditvā sesakaṃ ṭhapeti, iminā niyāmena mātāpitaro paṭijaggati.

- Tasmiṃ samaye Bārāṇasīyaṃ Piliyakkho nāma rājā rajjam kāreti. So migamaṃsalobhena mātaram rajjam paṭicchāpetvā
- 10 sannaddhapañcāvudho Himavantam pavisitvā mige vadhitvā maṃsam khādanto Migasammataṃ naḍim patvā anupubbena Sāmassa pāṇiyagahaṇatittham patto migavalañjam disvā maṇivaṇṇāhi sākāhi koṭṭhakaṃ katvā dhanuṃ ādāya visapītaṃ saram sanna-
- 15 hitvā tattha nilīno acchi. Mahāsatto pi sāyaṇhasamaye phalāphalam āharitvā assamapade ṭhapetvā mātāpitaro vanditvā “nabātvā pāṇiyam ādāya āgamiṣāmi” ti ghaṭam gahetvā migagaṇaparivuto dve mige ekato katvā tesam piṭṭhe pāṇiyaghaṭam ṭhapetvā hatthena gahetvā naḍitittham agamāsi. Rājā koṭṭhake ṭhito tathā āgacchan-
- 20 tam disvā “mayā ettakaṃ kalam vicarantena manusso nāma na diṭṭhapubbo, devo nu kho esa, nāgo nu kho ti, sace kho paṇāham etaṃ upasaṃkamitvā pucchissāmi, devo ce ākāse uppatissati, nāgo ce bhūmiyaṃ pavekkhati; etaṃ vijjhitvā dubbalam katvā pucchissāmi” ti cintesi.

- Atha teṣu migesu paṭhamam eva otaritvā pāṇiyam pivitvā
- 25 uttiṇṇesu, Bodhisatto, uggahitavatto viya mahāthero, saṇikaṃ udakaṃ otaritvā paṭipassaddharato paccuttaritvā vākacīvaram nivāsetvā ajinacammam ekaṃsam katvā pāṇiyaghaṭam ukkhipitvā udakaṃ puñjitvā vāmaṃsakūṭe ṭhapesi. Tasmiṃ kāle “idāni vijjhituṃ samayo” ti rājā visapītaṃ saram khipitvā Mahāsattam
- 30 dakkhiṇapasse vijjhi, saro vāmapassena nikkhami. Tassa viddhabhāvaṃ natvā migagaṇo bhito palāyi. Suvannaṣāmapaṇḍito pana viddho pi pāṇiyaghaṭam yathā vā tathā vā anusumbhitvā satim paccupaṭṭhāpetvā saṇikaṃ otāretvā vālukaṃ viyūhitvā ṭhapetvā disā vavatthapetvā mātāpītuṇnam vasanaṭṭhānadisābbāgena sisam
- 35 katvā rajatapattavannaṇvālukāya suvaṇṇapaṭimā viya nīpajjitvā satim upaṭṭhapetvā “imasmiṃ Himavantapadese mama verino nāma n’ atthi, mama pi aṇṇasmiṃ veram nāma n’ atthi” ti

vatvā mukhena lohitaṃ chaḍḍetvā rājānaṃ adisvā va gātham āha :

Ko nu maṃ usunā vijjhi pamattaṃ udabhāraṃ,
khattiyo brāhmaṇo vesso ko maṃ viddhā niliyasī ti.

Taṃ sutvā rājā “ayaṃ mayā visapītena kaṇḍena vijjhītva 5
pātito pi n' eva maṃ akkosati na paribhāsati, gacchissāmi 'ssa
santikan'” ti cintetvā gantvā santike thito āha :

Rājāhaṃ asmi Kāsīnaṃ, Piliyakkho ti maṃ vidū,
lobhā raṭṭhaṃ pabattvāna migam esaṃ carāma' ahaṃ.
Issatthe c' asmi kusalo dāḥhadhammo ti vissuto, 10
nāgo pi me na muñceyya āgato usupātanan ti.

Iti attano balaṃ vaṇṇetvā tassa nāmagottaṃ pucchanto āha :

Tvaṃ ca kassa vā putto si, kathaṃ jānemu taṃ mayama,
pituno attano cāpi nāmagottaṃ pavedayā ti.

Taṃ sutvā Mahāsatto “sac' āhaṃ 'devanāgakinnaṛādisu khatti- 15
yādisu vā aññataro 'ham asmi' ti kathēyyaṃ saddaheyy' eva esa,
saccam eva kathetuma vaṭṭatī” ti cintetvā āha :

Nesādaputto, bhaddan te, Sāmo iti maṃ nātayo
āmantayimsu jīvantaṃ, sv-ājj' ev' ahaṃ gato saye.
Ajjinamhi haññate dīpī, nāgo dantehi haññati, 20
atha kena nu vaṇṇena viddheyyaṃ maṃ amaññathā ti.

Rājā tassa vacanaṃ sutvā yathābhūtaṃ anācikkhitvā musā-
vādaṃ karonto āha :

Migo upaṭṭhito āsi āgato usupātanaṃ,
taṃ disvā ubbijji Sāma, na te kodho maṃ āvisī ti. 25

Atha naṃ Mahāsatto “kiṃ vadesi mahārāja, imasmiṃ Hima-
vante maṃ disvā palāyanamigo nāma n' atthī” ti āha. Taṃ
sutvā rājā “mayā imaṃ niraparādhaṃ vijjhītva musāvādo kato,
saccam eva kathessāmi” ti cintetvā āha :

Na t' addasā migo Sāma kin t' āhaṃ alikaṃ bbaṇe, 30
kodhalobhābhūto 'haṃ, usuma te taṃ avissajī ti.

Evañ ca pana vatvā “nāyaṃ Suvannaṣāmo imasmiṃ araṇṇe ekako va vasissati, nātakehi pi 'ssa bhavitabbam, pucchissāmi naṃ” ti cintetvā itaraṃ gātham āha :

5 Kuto nu samma āgama kassa vā pahito tuvaṃ
udahāro naḍiṃ gaccha āgato Migasammataṃ ti.

So tassa kathaṃ sutvā mahantaṃ vedanaṃ adbhivāsetvā mukhena lohitaṃ chaḍḍetvā gātham āha :

10 Andhā mātāpitā mayhaṃ, te' bharāmi brahāvane,
tes' āhaṃ udahārako āgato Migasammataṃ.
Atthi nesaṃ usāmatthaṃ atha sāhassa jīvaṃ,
udakassa cālābhena mañṇe andhā marissare.
Uṭṭhānapāricariyāya pādasambāhanassa ca
'Sāma tāta' vilapantā hiṇḍissanti brahāvane.
Idaṃ dutiyakaṃ sallaṃ kampeti hadayaṃ mama
15 Yaṇ ca andhe na passāmi yaṇ ca hessāmi jīvaṃ ti.

Rājā tassa vilāpaṃ sutvā “evaṃ guṇasampanno nāma mayā aparādhō kato, iminā paṭijaggitanīyāmen' ev' assa mātāpitāro paṭijaggissāmi, iccassa maraṇaṃ amaraṇaṃ bhavissati ti sannitṭhānaṃ katvā āha :

20 Mā bālhaṃ paridevasi Sāma kalyāṇadassana,
ahaṃ kammakaro hutvā bhariyassan te brahāvane.
Migānaṃ ghāsaṃ anveṣaṃ vanamūlaphalāni ca
ahaṃ kammakaro hutvā bhariyassan te brahāvane.
Kataman taṃ vanam Sāma yattha mātāpitā tava,
25 aban te tathā bharissaṃ yathā te abhari tuvaṃ ti.

Atha Mahāsatto “sādbu mahārājā” ti vatvā tassa maggaṃ ācikkhitvā mātāpitūsu balavasinehena tathārūpaṃ vedanaṃ adbhivāsetvā tesam bharaṇatthāya añjaliṃ paggayha yācanto mātāpitunam vandanaṃ pesetvā visaññutaṃ pāpuṇi.

27. VIDHUROVĀDA

[Vidhurapaṇḍita-Jātaka]

Atīte Kururaṭṭhe Indapattanagare Dhanañjayakorabbo rajjaṃ
kāresi. Vidhurapaṇḍito nāma amacco tassa atthadhammānusāsako
ahosi, so madburakatho mahādharmakathiko sakala-Jambudīpe 5
rājāṇo batthikantavīṇāsarena paluddhahatthino viya attano madhura-
dhammadesanāya palobhetvā tesam sakasakarajjāni gantum adada-
māno Buddhaliḥhāya mahājanassa dhammaṃ desento mahantena
yasena tasmim nagare paṭivasi.

So ca mitte amitte ca nātayo suhadajjane 10
alinamanasamkappo Vidburo etad abravi:
“Eth’ ayyo rājasatim, nisīditvā suṇoṭha me
yathā rājakulam patto yasam poso nigacchati.
Na hi rājakulam patto aññāto labhate yasam
nāsūro na pi dummedho na-ppamatto kudācanam. 15
Yadāssa sīlam paññaṃ ca soceyyaṃ cādhiḡacchati
atha vissasate tyambī guyhaṃ c’assa na rakkhati.
Tulā yathā paggaḡhitā samadaṇḍā sudhāritā
ajjhiṭṭho na vikampeyya sa rājasatim vase.
Tulā yathā paggaḡhitā samadaṇḍā sudhāritā 20
sabbāni abhisambhonto sa rājasatim vase.
Divā vā yadi vā rattim rājakiccesu paṇḍito
ajjhiṭṭho na vikampeyya sa rājasatim vase.
Divā vā yadi vā rattim rājakiccesu paṇḍito
sabbāni abhisambhonto sa rājasatim vase. 25
Yo c’assa sukato maggo rañño suppaṭiyādito
na tena vutto gaccheyya sa rājasatim vase.
Na rañño samakam bhuñje kāmabhoge kudācanam,
sabbattha pacchato gacche sa rājasatim vase.
Na rañño sadisam vattham na mālā na vilepanam 30
ākappam sarakuttim vā na rañño sadisam ācare,
aññaṃ kareyya ākappam sa rājasatim vase.
Anuddbato acapalo nipako samvutindriyo
manopapīdhisampanno sa rājasatim vase.

- Laddhavāro labhe vāraṃ n'eva rājūsu vissase,
aggīva yato tiṭṭheyya sa rājavasatiṃ vase.
Akkodhano asaṃghaṭṭo sacco saṇho apesuno
samphaṃ giram na bhāseyya sa rājavasatiṃ vase.
5 Vinīto sippavā danto katatto niyato mudu
appamatto suci dakkho sa rājavasatiṃ vase.
Samaṇe brāhmaṇe cāpi sīlavante bahussute
sakkaccaṃ payirupāseyya sa rājavasatiṃ vase.
Chandaññū rājino assa cittaṭṭho c' assa rājino
10 asaṃkusakavatti 'ssa sa rājavasatiṃ vase.
Es' ayyo rājavasati vattamāno yathā naro
ārādhayati rājānaṃ pūjaṃ labhati bhattusū" ti.

Evam asamadhuro Vidhuro Buddhaliḥhāya rājavasatiṃ kathesi.

28. MANIRATANASSĀNUBHĀVA-VANNAṆĀ

- 15 [Vidhurapaṇḍita-Jātaka]

- Vessavaṇamahārājassa bhāgineyyo Puṇṇako nāma Yakkhasenā-
pati. So ākāseṇa gacchanto yeva cintesi: "Vidhurapaṇḍito mahā-
parivāro, na sakkā taṃ gaṇhituṃ, Dhanañjayakoravyo pana
jūtavittako, taṃ jūtena jinitvā Vidhurapaṇḍitaṃ gaṇhissāmi, ghare
20 pan' assa babūni raṇānāni, appagghena lakkena jūtaṃ na kiḷissati,
mahaggharatanam harituṃ vaṭṭati, aññaṃ ratanaṃ rājā na gaṇhis-
sati, Rājagahanagarasāmanta-Vepullapabbatabbhantare cakkavatti-
rañño paribhogamaṇiratanam atthi mahānubhāvaṃ, taṃ gahetvā
tena rājānaṃ palobhetvā jīnissāmi" ti.

- 25 So agamā nagaram Indapattam
oruyha cāgañchi sabham Kurūnam,
samāgame ekasataṃ samagge
avhettha yakkho avikampamāno:
"Ko n' idha raññaṃ varam ābhijeti,
30 kam ābhijeyyāma varapaḍhanena
kam anuttaram ratanavaram jīnāma
ko vā pi no jēti varam dhanānam."

Atha nam rājā “māṇava, tvaṃ jūte jito kiṃ dassasi, kin te atthi” ti pucchanto āha :

Kim māṇavassa ratanāni atthi
ye taṃ jinanto hare akkhadhutto,
bahūni rañño ratanāni atthi,
te tvaṃ daliddo katham avhayesi ti.

5

Tato Puṇṇako :

Manoharo nāma maṇi mamāyaṃ,
dhanāharaṃ maṇiratanam ulāraṃ,
etaṃ me jetvā hare akkhadhutto ti.

10

Taṃ sutvā rājā :

Eko maṇi māṇava kiṃ karissati
bahūni rañño maṇiratanāni.

So rañño katham sutvā “mahārāja, maṇiratanassānubhāvaṃ passā” ti vatvā tassānubhāvaṃ pakāsento āha :

15

Idaṃ ca me maṇiratanam passa tvaṃ dipaduttama :
itthīnaṃ viggahā c' ettha purisānaṃ ca viggahā,
migānaṃ viggahā c' ettha sakuṇānaṃ ca viggahā,
nāgarāje supaṇṇe ca maṇimbi passa nimmitaṃ.
Hatthānikam rathānikam asse pattī dhajāni ca
caturaṅginim imaṃ senaṃ maṇimbi passa nimmitaṃ.
Puraṃ uddāpasampannaṃ bahupākāraṇaṃ
siṃghāṭakesu bhūmiyo maṇimbi passa nimmitaṃ.
Esikā parikhāyo ca palikham aggalāni ca
atṭālake ca dvāre ca maṇimbi passa nimmitaṃ.
Passa : toraṇamaggesu nānādiḥḍaṇā bahū
haṃsā koṇcā mayūrā ca cakkavākā ca kukkuhā,
kuṇālakā bahucitrā sikhāṇḍī jīvajīvakaṃ,
nānādiḥḍaṇākiṇṇaṃ maṇimbi passa nimmitaṃ.
Passa nagaṃ supākāraṃ abbhutaṃ lomahaṃsaṃ
samussitadhajaṃ ramaṃ suvaṇṇavālukasanthataṃ.
Passa tvaṃ paṇṇasālāyo vibhattā bhāgasō mitā
nivesane nivese ca sandhibbūhe patatthiyo.

20

25

30

- Pānāgāre ca soṇḍe ca sūṇā odaniyāgharā
vesī ca gaṇikāyo ca maṇimhi passa nimmitaṃ.
Mālākāre ca rajake ganthike atha dussike
suvaṇṇakāre maṇikāre maṇimhi passa nimmitaṃ.
- 5 Ālāriye ca sūde ca naṭanattakagāyane
pāṇissare kumbhathūnike maṇimhi passa nimmitaṃ.
Passa : bherī mutiṅgā ca saṃkhā paṇavadeṇḍimā,
sabbaṇ ca tālāvacaraṃ maṇimhi passa nimmitaṃ.
Sammatālaṇ ca viṇaṇ ca naccagītaṃ suvāḍitaṃ
- 10 turīyatāḷitasamghuṭṭhaṃ maṇimhi passa nimmitaṃ.
Laṃghikā muṭṭhikā c' ettha māyākārā ca sobhiyā,
vetālike ca jalle ca maṇimhi passa nimmitaṃ.
Samajjā c' ettha vattanti ākiṇṇā naranāribhi,
mañcātimañce bhūmiyo maṇimhi passa nimmitaṃ.
- 15 Passa malle samajjasmiṃ poṭhente diguṇaṃ bhujāṃ
nīhate nīhatamāne ca maṇimhi passa nimmitaṃ.
Passa : pabbatapādesu nānāmīgagaṇā bahū
sīhavyagghavarābhā ca acchakokataracchayo,
Kadalīmīgā bahucitrā bilārā sasakaṇṇakā,
- 20 nānāmīgagaṇākiṇṇaṃ maṇimhi passa nimmitaṃ.
Najjāyo supatīṭṭhāyo soṇṇavālukasanthatā
acchā savanti ambūni macchagumbanisevitā.
Nānādumagaṇākiṇṇā nānāḍijagaṇāyutā
veḷuriyakaro dāyo, maṇimhi passa nimmitaṃ.
- 25 Samantūdakasampannaṃ mahiṃ sāgarakuṇḍalaṃ
upetaṃ vanarājībi maṇimhi passa nimmitaṃ.
Purato Videhe passa Goyāniye ca pacchato
Kuruyo Jambudīpaṇ ca maṇimhi passa nimmitaṃ.
Passa candaṇ ca suriyaṇ ca obhāsante catuddisā
- 30 Sineruṃ anupariyante, maṇimhi passa nimmitaṃ.
Sineruṃ Himavantaṇ ca sāgaraṇ ca mahiddhikaṃ
cattāro ca mahārāje maṇimhi passa nimmitaṃ.
Pass' ettha devakaṇṇāyo nabhā vijju-r-iv' uggatā
Nandane vicarantiyo, maṇimhi passa nimmitaṃ.

II

KHUDDAKAPĀṬHA

[The pieces included in this Section are taken from the Khuddakapāṭha, which is generally counted as the first book of the KHUDDAKA-NIKĀYA, the fifth or last among the five main divisions of the Sutta-Piṭaka. The Khuddakapāṭha is not, however, the oldest among the books of the Khuddaka-Nikāya ; rather, it is the latest. It is a reader, a short reader, prepared by the Buddhist teachers of old,—a compilation made out of the words of Buddha. It is regarded as a manual for beginners. As a guide-book it is helpful to the Buddhist monks in ministering to the laity (*upāsakas* and *upāsikās*); and to the laity it is equally useful in regulating the household life according to Buddhist principles.

There is a definite system in the arrangement of the pieces or readings constituting the book. It commences with *Saraṇāgamana*, a set formula for taking refuge in the Triad, which is essential for a formal expression of the Buddhist faith, and it closes with a discourse on *Mettā*, Universal Love, which is the high-water mark of Buddhist friendliness. In between, there are pieces that offer a graded course of teaching. Every one of these Lessons has an important bearing on the life of the householder aspiring for happiness, victory and bliss.]

1. SARANĀGAMANAM

Buddhaṃ saraṇaṃ gacchāmi,
Dhammaṃ saraṇaṃ gacchāmi,
Saṃghaṃ saraṇaṃ gacchāmi.

Dutiyam pi Buddhaṃ saraṇaṃ gacchāmi,
dutiyam pi Dhammaṃ saraṇaṃ gacchāmi,
dutiyam pi Saṃghaṃ saraṇaṃ gacchāmi.

Tatiyam pi Buddhaṃ saraṇaṃ gacchāmi,
tatiyam pi Dhammaṃ saraṇaṃ gacchāmi,
tatiyam pi Saṃghaṃ saraṇaṃ gacchāmi.

2. DASA-SIKKHĀPADAM

1. Pāṇātipātā veramaṇī sikkhāpadam.
2. Adinnādānā veramaṇī sikkhāpadam.
3. Abrahmacariyā veramaṇī sikkhāpadam.
4. Musāvādā veramaṇī sikkhāpadam.
5. Surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadam.
6. Vikālabhojanā veramaṇī sikkhāpadam.
7. Naccagītavāditavisūkadassanā veramaṇī sikkhāpadam.
8. Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā
veramaṇī sikkhāpadam.
9. Uccāsayanamahāsayanā veramaṇī sikkhāpadam.
10. Jātarūparajatapaṭiggahaṇā veramaṇī sikkhāpadam.

3. DVATTIMSĀKĀRAM

Atthi imasmim kāye kesā lomā nakhā dantā taco maṃsam
nahāru aṭṭhi aṭṭhimiñjā vakkam hadayam yakanam kilomakam
pihakam papphāsam antam antaṇam udariyam karisam pittam
semham pubbo lohitam sedo medo assu vasā kheḷo siṅghāṇikā
lasikā muttam matthake matthaluṅgam.

4. KUMĀRA-PAÑHAM

- Ekam nāma kim.—Sabbe sattā āhāraṭṭhitikā.
Dve nāma kim.—Nēmaṇ ca Rūpaṇ ca.
Tiṇi nāma kim.—Tisso Vedanā.
Cattāri nāma kim.—Cattāri Ariyasaccāni.
Pañca nāma kim.—Pañc' Upādānakkhandhā.
Cha nāma kim.—Cha Ajjhāttikāni Āyatanāni.
Satta nāma kim.—Satta Bojjhaṅgā.
Aṭṭha nāma kim.—Ariyo Atthaṅgiko Maggo.
Nava nāma kim.—Nava Sattāvāsā.
Dasa nāma kim.—Dasah' aṅgehi samannāgato Arabhā
ti vuccati.

5. MAṄGALAM

1. "Bahū devā manussā ca maṅgalāni acintayum
ākaṅkhamānā sotthānam, brūhi maṅgalam uttamam."
2. "Asevanā ca bālānam paṇḍitānañ ca sevanā
pūjā ca pūjaneyyānam, etam maṅgalam uttamam.
3. Patirūpadesavāso [ca] pubbe ca katapuññatā
attasammāpanidhi ca, etam maṅgalam uttamam.
4. Bāhusaccañ ca sippañ ca vinayo ca susikkhito
subhāsītā ca yā vācā, etam maṅgalam uttamam.
5. Mātāpitu-upaṭṭhānam puttadārassa saṅgaho
anākulā ca kammantā, etam maṅgalam uttamam.
6. Dānañ ca dhammacariyā ca ñātakānañ ca saṅgaho
anavajjāni kammāni, etam maṅgalam uttamam.
7. Ārati virati pāpā majjapānā ca saññamo
appamādo ca dhammesu, etam maṅgalam uttamam.
8. Gāravo ca nivāto ca santuṭṭhī ca kataññutā
kālena dhammasavanam, etam maṅgalam uttamam.
9. Khantī ca sovacassatā samaṇānañ ca dassanam
kālena dhammasākacchā, etam maṅgalam uttamam.
10. Tapo ca brahmacariyañ ca ariyasaccāna dassanam
nibbānasaccabikiriya ca, etam maṅgalam uttamam.
11. Phuṭṭhassa lokadhammehi cittam yassa na kampati
asokam virajam khemam, etam maṅgalam uttamam.
12. Etādisāni katvāna sabbattha-m aparājitā
sabbattha sotthim gacchanti, [tam] tesam maṅgalam
uttamam."

6. RATANATTAYAM

1. Yam kiñci vittam idha vā huram vā
saggesu vā yam ratanam paṇitam
na no samam atthi Tathāgatena,
—idam pi Buddhhe ratanam paṇitam,
etena saccena suvatthi hotu.
2. Khayam virāgam amatam paṇitam
yad ajjbagā Sakyamuni samāhito,
na tena dhammena sam' atthi kiñci,
—idam pi Dhamme ratanam paṇitam,
etena saccena suvatthi hotu.
3. Yath' indakhīlo paṭhavim sito siyā
catubbhi vātehi asampakampiyo,
tathūpamam sappurisaṃ vadāmi,
yo ariyasaccāni avecca passati,
—idam pi Saṃghe ratanam paṇitam,
etena saccena suvatthi hotu.
4. Vanappagumbe yathā phussitagge
gimbānamāse paṭhamasmi gimhe,
tathūpamam dhammavaram adesayi
nibbānagāmiṃ paramaṃhitāya,
—idam pi Buddhhe ratanam paṇitam,
etena saccena suvatthi hotu.
5. Yam buddhasettṭho parivaṇṇayi sucim
samādhim ānantarikaṃ ñam āhu,
samādhinā tena samo na vijjati,
—idam pi Dhamme ratanam paṇitam,
etena saccena suvatthi hotu.
6. 'Khīṇam purānam, nava[m] n' atthi-sambhavam'—
virattacittā āyatike bhavasmiṃ,
te khīṇabījā avirūhichandā
nibbanti dhīrā yathāyam padīpo,
—idam pi Saṃghe ratanam paṇitam,
etena saccena suvatthi hotu.

7. PETA-DAKKHINĀ

1. Tiro-kuddesu tiṭṭhanti sandhisimghāṭakesu ca dvārabāhāsu tiṭṭhanti āgantvāna sakam gharam.
2. Pahūte annapānamhi khajjabhojje upaṭṭhite, na tesam koci sarati sattānam kammaṇaccayā.
3. Evaṃ dadanti nātīnam ye honti anukampakā sucim paṇītam kālena kappiyam pānabhojanam : 'idaṃ vo nātīnam hotu, sukhitā hontu nātayo'.
4. Te ca tattha samāgantvā nātīpetā samāgatā pahūte annapānamhi sakkaccam anumodare :
5. 'Ciram jīvantu no nāti, yesam hetu labhāmase amhākañ ca katā pūjā dāyakā ca anipphalā'.
6. Na hi tattha kasī atthi, gorakkh' ettha na vijjati, vaṇijjā tādisī n' atthi hiraññaena kayakkayam, ito dinnena yāpenti petā kālakatā tahiṃ.
7. Unname udakam vaṭṭam yathā ninnam pavattati, evam eva ito dinnam petānam upakappati.
8. Yathā vārivahā pūrā paripūrenti sāgaram, evam eva ito dinnam petānam upakappati.
9. 'Adāsi me, akāsi me, nātīmittā sakhā ca me'— petānam dakkhiṇam dajjā pubbe katam anussaram.

8. NIDHI

1. Nidhiṃ nidheti puriso gambhīre odakantike : 'atthe kicce samuppanne atthāya me bhavissati,
2. Rājato vā duruttassa corato pīlitassa vā, iṇassa vā pamokkhāya, dubbhikkhe āpadāsu vā'— etadatthāya lokasmiṃ nidhi nāma nidhiyate.

3. Tāva-sunihito santo gambhīre odakantike
na sabbo sabbadā eva tassā taṃ upakappati :
4. Nidhī vā ṭhānā cavati, saññā vāssa vimuyhati,
nāgā vā apanāmenti yakkhā vā pi haranti naṃ,
5. Appiyā vā pi dāyādā uddharanti apassato
yadā puññakkhayo hoti, sabbam etaṃ vinassati.
6. Yassa dānena sīlena saṃyamena damena ca
nidhī sunihito hoti itthiyā purisassa vā,
7. Cetiyaṃhi vā saṃghe vā puggale atithīsu vā,
mātari pitari vā pi atho jeṭṭhamhi bhātari,
8. Eso nidhī sunihito ajeyyo anugāmiko ;
pahāya gamanīyesu etaṃ ādāya gacchati.
9. Asādhāraṇa-m-aññesaṃ, acoraharaṇo nidhī ;
kayirātīa dhīro puññāni, yo nidhī anugāmiko.

9. METTĀ

1. Na paro paraṃ nikubbetha
nātimaññetha katthaci naṃ kañci
vyārosanā paṭighasaññā
nāññamaññassa dukkham iccheyya.
2. Mātā yathā niyaṃ puttāṃ
āyusā ekaputtāṃ anurakkhe,
evam pi sabbabhūtesu
mānasāṃ bhāvaye aparimānaṃ.
3. Mettañ ca sabbalokasmim
mānasāṃ bhāvaye aparimānaṃ,
uddhaṃ adho ca tiriyañ ca
asambādhaṃ averaṃ asapattaṃ.
4. Tīṭṭhaṃ caraṃ nisinno vā
sayāno vā yāvat' assa vigatamiddho,
etaṃ satīṃ adhiṭṭheyya;
brahmam etaṃ vihāraṃ idha-m-āhu.

III

DHAMMAPADA

[The Pali *Dhammapada* which forms the second book of the KHUDDAKA-NIKĀYA is the most important and popular of all the Buddhist texts on account of its antiquity, wealth of poetry and sublimity of thought. It is one of the seven books of a particular literary type (*viz.*, *Niti*) and, undoubtedly, the oldest of them. There are copies of the *Dhammapada* in Prakrit, Mixed Sanskrit and Sanskrit, bearing different titles.

It consists of 26 chapters with a total of 423 verses. In each chapter, called a *vagga*, there is an interesting grouping of verses harping on a central theme (such as *citta*, *puppha*, *loka*, *sukha*, etc.) and playing on a common sentiment. The tone is lofty and strikingly ethical and spiritual. The stanzas are either collections from other portions of the Pali Canon or new compositions themselves—all aptly interwoven into a single whole. The excellence of the compilation is best suggested by the spirit of the following verse in the *Pupphavagga*:

Sekho *dhammapadam* sudesitaṃ
kusalo puppham iva pacesati.

—“It is only the adept who culls the well-drawn Forms
of the Law like the clever wreath-maker who plucks only the
choicest flowers”.

Each single verse is, as it were, a blossom of words, and each single thought the very nectar of human nature. The harmony of the whole is at once elegant and exquisite, and its poetry—didactic and reflective—highly inspiring. The utterances are not merely sayings of worldly wisdom but spontaneous expressions of the eternal sentiment of man in his fulness.

The stanzas that have found place in the following pages constitute the essence of the cullings in the *Dhammapada*.]

1. SANANTANA DHAMMA¹

1. Manopubbaṅgamā dhammā manoseṭṭhā manomayā,
manasā ce paduṭṭhena bhāsati vā karoti vā
tato naṃ dukkham anveti cakkam va vāhato padam.
2. Manopubbaṅgamā dhammā manoseṭṭhā manomayā,
manasā ce pasannena bhāsati vā karoti vā
tato naṃ sukham anveti chāyā va anapāyinī.
3. "Akkocchi maṃ, avadhi mām, ajini maṃ, abāsi me",—
ye taṃ upanayibanti veraṃ tesam na sammati.
4. "Akkocchi maṃ, avadhi maṃ, ajini maṃ, abāsi me",—
ye taṃ na upanayhanti veraṃ tesūpasammati.
5. Na hi verena verāni sammantīdha kudācanam,
averena ca sammanti—esa dhammo sanantano.

2. APPAMĀDA

1. Appamādo amatapadam, pamādo maccuno padam,
appamattā na mīyanti, ye pamattā yathā matā.
2. Etaṃ visesato ñatvā appamādamhi paṇḍitā
appamāde pamodanti ariyānam gocare ratā.
3. Pamādam anuyuñjanti bālā dummedhino janā,
appamādañ ca medhāvī dhanam seṭṭham va rakkhati.
4. Appamādena Maghavā devānam seṭṭhatam gato,
appamādam pasamsanti, pamādo garabito sadā.

¹ The verses grouped under this head are all from the Yamakavagga.

3. CITTA

1. Phandanam capalam cittam dūrakkham dunnivārayam
ujum karoti medhāvī usukāro va tejanam.
2. Vārijo va thale khitto okamokato ubbhato
pariphandat' idam cittam Māradheyham pahātave.
3. Dūraṅgamam ekacaram asarīram guhāsayaṃ
ye cittam saññamessanti mokkbanti Mārabandhanā.
4. Diso disam yaṃ taṃ kayrā verī vā pana verīnaṃ
micchāpaṇihitaṃ cittam pāpiyo naṃ tato kare.
5. Na taṃ mātā pitā kayrā aññe vā pi ca ñātakā,
sammāpaṇihitaṃ cittam seyyaso naṃ tato kare.

4. PUPPHA

1. Ko imam paṭhaviṃ vijessati
Yamalokaṇ ca imam sadevakam,
ko dhammapadam sudesitaṃ
kusalo puppham iva pacesati.
2. Sekho paṭhaviṃ vijessati
Yamalokaṇ ca imam sadevakam,
sekho dhammapadam sudesitaṃ
kusalo puppham iva pacesati.
3. Pupphāni h' eva pacinantam vyāsattamanasaṃ naraṃ
suttaṃ gāmaṃ mahogho va maccu ādāya gacchati.
4. Yathā pi bhamaro puppham vaṇṇagandham abeṭṭhayaṃ
paleti rasam ādāya, evaṃ gāme munī care.
5. Na paresaṃ vilomāni, na paresaṃ katākatam,
attano va avekkheyya katāni akatāni ca.

5. DANDĀ

1. Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno,
attānaṃ upamaṃ katvā na haneyya na ghātaye.
2. Sabbe tasanti daṇḍassa, sabbesaṃ jīvitaṃ piyaṃ,
attānaṃ upamaṃ katvā na haneyya na ghātaye.
3. Sukhākāmāni bhūtāni yo daṇḍena vihiṃsati
attano sukham esāno pecca na labhate sukham.
4. Yathā daṇḍena gopālo gāvo pāceti gocaraṃ
evaṃ jarā ca maccu ca āyuraṃ pācenti paṇinaṃ.

6. JARĀ

1. Aciraṃ vat' ayaṃ kāyo paṭhaviṃ adhisessati
chuddho apeta viññāṇo niratthaṃ va kaliṅgaraṃ.¹
2. Passa cittakataṃ bimbaṃ arukāyaṃ samussitaṃ
āturaṃ bahusaṃkappaṃ yassa n' atthi dhuvaṃ ṭhiti.
3. Parijijṇaṃ idaṃ rūpaṃ rogaṇiḍḍaṃ pabhaṅguraṃ
bhijjati pūtisaṇḍeho, maraṇantaṃ hi jīvitaṃ.
4. Yān' iriṇāni apatthāni alāpūn' eva sārade
kāpotakāni atṭhīni tāni disvāna kā rati.
5. Acaritvā brahmacariyaṃ, aladdhā yobbane dhanam,
jiṇṇakoṇcā va jhāyanti khīṇamacche va pallale.

7. SUKHA

1. Susukhaṃ vata jīvāma verinesu averino,
verinesu manussesu viharāma averino.
2. Susukhaṃ vata jīvāma āturesu anātura,
āturesu manussesu viharāma anātura.

¹ Cittavagga, verse 9.

3. Susukhaṃ vata jīvāma ussukesu anussukā,
ussukesu manussesu viharāma anussukā.
4. Susukhaṃ vata jīvāma yesaṃ no n' atthi kiñcanaṃ,
pītibhakkhā bhavissāma devā Ābhassarā yathā.

8. KODHA

1. Yo ve uppatitaṃ kodhaṃ rathaṃ bhantaṃ va dhāraye
taṃ ahaṃ sārathim brūmi, rasmiggāho 'taro jano.
2. Porāṇaṃ etaṃ Atula, n' etaṃ ajjatanāṃ iva :
nindanti tuṇhim āsīnaṃ, nindanti bahubhāṇinaṃ,
mitabhāṇinaṃ pi nindanti, n' attbi loke anindito.

9. MALA

1. Ayasā va malaṃ samuṭṭhitaṃ tadutṭhāya taṃ eva khādati,
evaṃ atidhonacārinaṃ sakakammāni nayanti duggatiṃ.
2. Asajjhāya-malā mantā, anuṭṭhāna-malā gharā,
malaṃ vaṇṇassa kosajjaṃ, pamādo rakkhato malaṃ.
3. Mal' itthiyā duccharitaṃ, maccheram dadato malaṃ,
malā ve pāpakā dhammā asmim loke paramhi ca.
4. Tato malā malataraṃ avijjā paramaṃ malaṃ,
etaṃ malaṃ pahatvāna nimmalā hotha bhikkhave.
5. Anupubbenā medhāvī thokathokaṃ khaṇe khaṇe,
kammāro rajatass' eva niddhame malaṃ attano.

10. NIRAYA

1. Abhūtavādī nirayam upeti
yo vā pi katvā 'na karomi' e' āha,
ubho pi te pecca samā bhavanti
nīhīnakammā manujā parattha.

2. Kāsāvakaṇṭhā bahavo pāpadhammā asaṇṇatā,
pāpā pāpehi kammehi nirayan te upapajjare.
3. Seyyo ayogulo bhutto tatto aggisikhūpamo
yaṇ ce bhuñjeyya dussilo raṭṭhapiṇḍaṃ asaṇṇato.
4. Kuso yathā duggahito hattham evānukantati,
sāmaṇṇaṃ dupparāmaṭṭhaṃ nirayāy' upakaḍḍhati.

11. NĀGA

1. Dhanapālako nāma kuñjaro
kaṭukapabhedano dunnivārayo
baddho kabalaṃ na bhuñjati
sumarati nāgavanassa kuñjaro.
2. Sace labhetha nipakaṃ sahāyaṃ
saddhimcaram sādhuviḥārī-dhīraṃ
abhibhuyya sabbāni parissayāni
careyya ten' attamano satimā.
3. No ce labhetha nipakaṃ sahāyaṃ
saddhimcaram sādhuviḥārī-dhīraṃ,
rājā va raṭṭhaṃ vijitaṃ pahāya
eko care mātāṅg' araṇṇe va nāgo.

12. TAṆHĀ

1. N' atthi rāgasamo aggi, n' atthi dosasamo gaho,
n' atthi mohasamaṃ jālaṃ, n' atthi taṇhāsamaṃ naḍi.¹
2. Manujassa pamatta-cārino taṇhā vaḍḍhati māluvā viya,
so palavati hurāhuram phalam icchaṃ va vanasmi vānaro.

¹ Malavagga, v. 17.

3. Yathā pi mūle anupaddave daḷhe
chinno pi rukkho punar eva rūhati,
evam pi taṇhānusaye anūhate
nibbattati dukkham idaṃ punappunaṃ.
4. Taṇhāya jāyati soko taṇhāya jāyati bhayaṃ,
taṇhāya vipparamuttassa n' atthi soko, kuto bhayaṃ.¹

13. NIBBĀNA²

1. N' atthi rāgasamo aggi, n' atthi dosasamo kali,
n' atthi khandhādisā dukkhā, n' atthi santiparaṃ sukhaṃ.
2. Jighacchā paramā rogā, saṃkhārā paramā dukkhā,
etaṃ ñatvā yathābhūtaṃ, nibbānaṃ paramaṃ sukhaṃ.
3. Ārogya paramā lābhā, santuṭṭhi paramaṃ dhanam,
vissāsa paramā ñāti, nibbānaṃ paramaṃ sukhaṃ.
4. Uccinda sineham attano
kumudaṃ sārādikaṃ va pāṇinā,
santimaggaṃ eva brūhaya
nibbānaṃ Sugatena desitaṃ.

14. SARANA

1. Bahuṃ ve saraṇaṃ yanti pabbatāni vanāni ca
ārāma-rukka-cetyāni manussā bhayatajjitā.
2. N' etaṃ kho saraṇaṃ khemaṃ, n' etaṃ saraṇaṃ uttamaṃ,
n' etaṃ saraṇaṃ āgama sabbadukkhā pamuccati.
3. Yo ca Buddhaṃ ca Dhammaṃ ca Saṃghaṃ ca saraṇaṃ gato,
cattāri ariyasaccāni sammappaññāya passati.
4. Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇaṃ uttamaṃ,
etaṃ saraṇaṃ āgama sabbadukkhā pamuccati.

¹ Piyavagga, v. 8.

² Verses 1-3 = Sukhavagga, vv. 6-8; verse 4 = Maggavagga, v. 13.

³ Buddhavagga, vv. 10-12, 14.

15. MAGGA

1. Maggān' aṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā,
virāgo seṭṭho dhammānaṃ, dipadānañ ca cakkhumā.
2. "Sabbe saṃkhārā aniccā" ti yadā paññāya passati,
atha nibbindati dukkhe—esa maggo visuddhiyā.
3. "Sabbe saṃkhārā dukkhā" ti yadā paññāya passati,
atha nibbindati dukkhe—esa maggo visuddhiyā.
4. "Sabbe saṃkhārā anattā" ti yadā paññāya passati,
atha nibbindati dukkhe—esa maggo visuddhiyā.
5. Eso va maggo, n' atth' añño dassanassa visuddhiyā,
etaṃhi tumhe patipajjatha, Mārass' etaṃ pamohanam.

16. BHIKKHU

1. Na tena bhikkhu so hoti yāvatā bhikkhate pare,
vissam dhammam samādāya bhikkhu hoti na tāvatā.¹
2. Yo 'dha puññañ ca pāpañ ca bāhetvā brahmacariyavā
saṃkhāya loke carati sa ve bhikkhū ti vuccati.²
3. Hatthasaññato pādasaññato
vācāya saññato saññatuttamo
ajjhatarato samāhito
eko santusito, tam āhu bhikkhum.
4. Alamkato ce pi samam careyya
santo danto niyato brahmacārī
sabbesu bhūtesu nidhāya daṇḍam,
so brāhmaṇo, so samaṇo, sa bhikkhu.³

¹ Dhammaṭṭhavagga, v. 11.

² Ibid, v. 12.

³ Daṇḍavagga, v. 14.

17. BRĀHMAṆA

1. Na jaṭāhi na gottena na jaccā hoti brāhmaṇo,
yamhi saccañ ca dhammo ca so sukhī, so ca brāhmaṇo.
2. Na cāhaṃ brāhmaṇaṃ brūmi yonijaṃ mattisambhavaṃ,
bhovādī nāma so hoti sa ce hoti sakiñcano;
akiñcanaṃ anādānaṃ tam ahaṃ brūmi brāhmaṇaṃ.
3. Bāhitapāpo ti brāhmaṇo
samacariyā samaṇo ti vuccati,
pabbājayam attano malaṃ
tasmā pabbajito ti vuccāti.
4. Yassa pāraṃ apāraṃ vā pārāpāraṃ na vijjati
vitaddaraṃ visampyuttaṃ tam ahaṃ brūmi brāhmaṇaṃ.
5. Divā tapati ādicco, rattiṃ ābhāti candimā,
sannaddho khattīyo tapati, jhāyī tapati brāhmaṇo,
atha sabbam ahorattaṃ Buddho tapati tejasā.

18. BUDDHA'S UDĀNA

1. Anekajātisaṃsāraṃ sandhāvissaṃ anibbisam
gahakāraṃ gavesanto, dukkhā jāti punappunam ;
2. Gahakāraka, diṭṭho 'si, puna gehaṃ na kāhasi,
sabbā te phāsukā bhaggā, gahakūṭam visamkhitam,
visamkhāragataṃ cittaṃ taṇhānaṃ khayam ajjhagā.
3. Sabbābhibhū sabbavidū 'ham aṃsi,
sabbesu dhammesu anūpalitto,
sabbañjaho taṇhakkhaye vimutto,
sayam abhiññāya kam uddiseyyam.
4. Ahaṃ nāgo va saṃgāme cāpāto patitaṃ saram
ativākyam titikkhissam, dussilo hi bahujjano.

¹ Verses 1 and 2 = Jarāvagga, vv. 8 and 9; verse 3 = Taṇhāvagga, v. 20; verse 4 = Nāgavagga, v. 1.

19. "BUDDHĀNA SĀSANAM"¹

1. Sabbapāpass' akaraṇaṃ, kusalass' upasampadā,
sacittapariyodapanam—etaṃ Buddhāna sāsanaṃ.
2. Khantī paramaṃ tapo titikkhā
nibbānaṃ paramaṃ vadanti Buddhā,
na hi pabbajito parūpaghātī
samaṇo hoti paraṃ vihetṭhayanto.
3. Anupavādo anupaghāto pātimokkhe ca saṃvaro
mattaññutā ca bhattasmiṃ pantaṇ ca sayanāsaṇaṃ
adhicitte ca āyogo—etaṃ Buddhāna sāsanaṃ.
4. Akkodhena jine kodhaṃ, asādhun sādhunā jine,
jine kadariyaṃ dānena, saccenālikavādinam.

20. BUDDHA'S EXHORTATION

1. Kumbhūpamaṃ kāyaṃ imaṃ viditvā
nagarūpamaṃ cittaṃ idaṃ tṭhapetvā
yodhetha Māraṃ paññāvudhena
jitaṇ ca rakkhe anivesano siyā.
2. Phenūpamaṃ kāyaṃ imaṃ viditvā
marīcidhammaṃ abhisambudhāno,
chetvāna Mārassa papupphakāni
adassanaṃ Maccurājassa gacche.
3. Upanītavayō va dāni 'si
sampayāto 'si Yamassa santike,
vāso pi ca te n' atthi antarā
pātheyyam pi ca te na vijjati;

¹ Verses 1-3=Buddhavagga, vv. 5-7; verse 4=Kodhavagga, v. 3.

² Verse 1=Cittavagga, v. 8; verse 2=Pupphavagga, v. 8; verses 3-4=Malavagga, vv. 3-4; verse 5=Bhikkhuvagga, v. 12; verse 6=Pāpavagga, v. 1; verse 7=Jarāvagga, v. 1; verse 8=Tapāhvagga, v. 15; verse 9=Lokavagga, v. 2.

4. So karobi dīpam attano
khippaṃ vāyama, paṇḍito bhava,
niddhantamalo anaṅgano
na puna jātijaraṃ upehisi.
5. Jhāya bhikkhu, mā ca pamādo;
mā te kāmagaṇe bhamassu cittaṃ,
mā lohagaṇaṃ gili pamatto
mā kandi 'dukkham idan' ti dayhamāno.
6. Abhittharetha kalyāṇe, pāpā cittaṃ nivāraye,
dandhaṃ hi karoto puññaṃ pāpasmim ramati mano.
7. Ko nu hāso kim ānando niccaṃ pajjalite sati,
andhakārena onaddhā padīpaṃ na gavessatha.
8. Muñca pure, muñca pacchato,
majjhe muñca, bhavassa pāragū,
sabbattha vimuttamānaso
na puna jātijaraṃ upehisi.
9. Uttiṭṭhe na-ppamajjeyya, dhammaṃ sucaritaṃ care,
dhammacārī sukhaṃ seti asmim loke paramhi ca.

21. MISCELLANEOUS¹

1. Na pupphagandho paṭivātaṃ eti
na candanaṃ tagaramallikā vā,
sataṇ ca gandho paṭivātaṃ eti,
sabbā disā sappuriso pavāti.
2. Udakaṃ hi nayanti nettikā
usukārā namayanti tejanaṃ,
dāruṃ namayanti tacchakā,
attānaṃ damayanti paṇḍitā.

¹ Verse 1=Pupphavagga, v. 11; verse 2=Paṇḍitavagga v. 5;
verse 3=Arahantavagga, v. 6; verse 4=Taṇhāvagga, vv. 12-13; verse 5
=Taṇhāvagga, v. 21.

3. Paṭhavīsaṃmo na virujjhati
indakhilūpamo tādi subbato,
rahado va apetakaddamo
saṃsārā na bhavanti tādino.
 4. Na taṃ daḷhaṃ bandhanam āhu dhīrā
yad āyaṣaṃ dārujaṃ babbajaṇi ca;
sārattarattā maṇikuṇḍalesu
puttesu dāresu ca yā apekhā—
etaṃ daḷhaṃ bandhanam āhu dhīrā.
 5. Sabbadānaṃ dhammadānaṃ jināti
sabbam rasam dhāmmaraso jināti,
sabbam ratim dhammarati jināti,
taṇhakkhayo sabbadukkham jināti.
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NOTES

I

JĀTAKA

1. MŪLAPARIYĀYA-JĀTAKA [No. 245]¹.—The Paccuppannavatthu of this Birth-story furnishes a context by which one can establish a connection between the main tenour of this Jātaka and that of the Mūlapariyāya-Sutta of the Majjhima-Nikāya. According to Buddhaghosa, the term *pariyāya* means both 'desanā' (instruction) and 'Kāraṇa' (argument): "idha pana [*pariyāya-saddo*] kāraṇe pi desanāya pi vaṭṭati." As the Sutta is *Sabbadhamma-mūlapariyāya*, even so this Jātaka is *Sabbajātaka-mūlapariyāya*,—the most fundamental of all. This is indeed the Jātaka which strikes the key-note of Buddha's teaching. The Sutta bears the philosophical aspect of Buddhism, while the Jātaka the popular.

The moral of the Jātaka, as contained in the *Gāthā*, is in sharp contrast with the central thought of the Mahābhārata, reflected, for instance, in the following verse [*Sāntiparva*, 231. 41]:—

Kālaḥ sthāpayate sarvaṃ, kālaḥ pacati vai tathā.

It is to be noted that the first line of the Pali *gāthā* (p. 3) sets forth this Epic moral, while the second line inculcates the Buddhist idea as a contrast. The sense is: 'Time, you say, consumes all, even itself; we claim that he who is really wise consumes Time, the all-consumer.'—*Ghasati*=*pacati*.

There is also a picture here of an ancient institution where a large number of pupils resided with their teacher, who was world-renowned.

2. VAṆṆUPATHA-JĀTAKA [No. 2].—*Vaṇṇupatha* means 'sandy track or tract'—that is to say, it is the name both of a route and of a locality; cf. *Uttarāpatha*, *Dakkhiṇāpatha*, *Vaṃsa-patha*, *Vetra-patha*, *mūsika-patha*, etc.—Here is an interesting story of a daring caravan journey across a vast sandy desert (of Rajputana) under the guidance of a 'land-pilot' (*thala-niyāmaka*), who used to direct the course by the position of the stars. It is remarkable that the Jātaka compares the journey to a voyage across the sea (*samuddagamanasadiṣaṃ*). For the description of different kinds of deserts, see *Apaṇṇaka-Jātaka* [No. 1].

¹ The reference is to Fausbøll's *Jātaka*.

The moral of the story is twofold: (i) "Necessity is the mother of invention"; (ii) "Presence of mind is invaluable in times of emergency".

The Jātaka is important because of its reference to the discovery of underground veins of water and to the construction of artesian-wells. It is interesting to note that a slender blade of grass supplied the clue to the existence of water underneath.

3. SUPPĀRAKA-JĀTAKA [No. 463].—While the preceding piece relates the story of a perilous journey across the desert under a 'land-guide', this Jātaka furnishes a thrilling account of a voyage of Indian merchants under an expert 'sea-guide' (*niyāmaka*). Bharukaccha (modern 'Baroach' in Bombay Presidency) is still an important sea-port.—The Jātaka proves that India in her olden days had a distant sea-borne trade and that navigation was closely studied as an art (*niyyāmakasippa*). There are many other Jātakas bearing the same testimony. Read especially the Bāveru (which points to India's trade relations with Babylon) and the Saṃkha (which describes the perils of the seas and the angelic vigilance of Maṇimekhalā, the presiding deity). The realistic description of the seas crossed by the merchants shows that the traditional account of the seven seas is not to be dismissed as a myth. We meet with particular names of seas as against place-names in the land-route (pointed out in the notes on the Vaṇṇupatha-Jātaka). Incidentally the Jātaka also refers to the 'royal office of appraiser' (*agghāpaniyakamma*).—Note the idiom *nahāpitadāyo* 'a stingy gift worthy of a barber-born',—and *nahāpitassa jātaka*.

4. SUJĀTA-JĀTAKA [No. 352].—The scene of this story is illustrated on the railing of the Stūpa of Bharhut, where it is labelled—"Sujāta-gahuta-Jātaka" i. e., Story of Sujāta and the Dead Cow. Here is a story in which the son appears wiser than the sire and cures the inordinate sorrow of the latter by a stratagem. The moral conveyed is the age-old proverb, so current in Bengal—"A dead cow eats no grass".—Note that it is only one of the many stories by which the Buddhist teachers tried to bring home the dictum that lamentation is not the proper way of expressing sorrow.

5. KUṬIDŪSAKA-JĀTAKA [No. 321].—This is one of the Indian folk-tales in which birds and animals are the actors. This Jātaka represents just one of the three versions of the same story, the other two being in the Hitopadeśa and the Pañcatantra—with slight variations here and there.

The moral of the Pali version is: "Peace and happiness do not belong to the vindictive and the fickle-minded".—It is rather pedantic as compared with the Pañcatantra moral (which naturally follows from the trend of the story):—"Uncalled-for advice to the unworthy is fraught with danger to the well-wisher".

6. NAKKHATTA-JĀTAKA [No. 49].—The purpose of this Jātaka is to warn against the folly of ceasing from action on the plea of the inauspiciousness of the day as declared by the astrologer. The term *nakkhatta*, as explained in Kauṭilya's Arthaśāstra [IX. 4. 142], means not only the superstitious belief in the influence of the stars but also the apprehension of time and weather as predicted in astrology and almanac. This explanation is also applicable to the term as used in this Jātaka.—Note that the section referred to in the Arthaśāstra contains an exact Sanskrit counterpart of the Pali gāthā :—

"Nakṣatramatiprechantam bālamartho 'tivartate
Artho hyarthasya nakṣattram, kṛp kariṣyanti tārakāḥ."

7. MAHOSADHA'S WIT [No. 546].—This tract illustrates one of the many feats of wit on the part of Mahosadha by which his ability was tested and proved. In it there is an amusing story of how the Bodhisatta outwitted the king of Mithila and his counsellors by a stratagem which made him appear worthier for the seat of honour than his father.

8. LAṬUKIKA-JĀTAKA [No. 357].—This is a popular story where one finds some small creatures combining to avenge the wrong done to a quail by a roguish elephant with whom might was right. The narrative agrees with the story of the Caṭaka in the Pañcatantra [see Benfey's *Introduction to the Pañcatantra*], with this difference that the Pali version has the additional episode of a good elephant acting compassionately towards the quail and its young ones. The hero of the Pali story is really the noble elephant whereas that of the Sanskrit is the Caṭaka, who organized forces for revenge.—This Jātaka figures in the Bharhut sculpture with the label "Laṭuva-Jātaka".

9. KURUṄGAMIGA-JĀTAKA [No. 21].—The Kuruṅga is a species of deer, the other species being the Nigrodha, the Sākha, the Ruru, the Citta and the Rohanta.

10. NIGRODHAMIGA-JĀTAKA [No. 12].—It is a most skilfully written story showing how gradually men develop their moral sense and compassion and ultimately recognise mercy as a principle far above the

mere law. The introduction of *dhammagandhikā*, 'execution block', for killing one deer a day, instead of many unnecessarily, marks a definite step in the application of a human principle in dealing with the lower creatures. King Aśoka, too, in the 3rd century B.C., tried to minimize the slaughter of animals by reducing the daily fare in the royal kitchen to *one* deer and *two* peacocks only. [See Rock Edict I.] This Jātaka also appears in a Bharhut bas-relief.

11. SAMMODAMĀNA-JĀTAKA [No. 33].—"Unity is Strength" is the moral inculcated in this Jātaka as well as in its Sanskrit counterpart in the Hitopadeśa and the Pañcatantra. [See Benfey's *Pañcatantra*, I, 304; Fausböll in *R. A. S. Journal*, 1870; Julien's *Avadānas*, Vol. I, p. 155.] The story is depicted also in the Bharhut sculpture.

12. RUKKHADHAMMA-JĀTAKA [No. 74].—It is a story of Tree-spirits, conveying the same moral as the *Sammodamāna-Jātaka*.

13. URAGA-JĀTAKA [No. 354].—Here is a realistic story, full of pathos, in which none of a Brahmin family lamented the death of the only son of the Brahmin, knowing that death is inevitable and that it means no more than a mere change of garb. The argument—"Urago va tacarā jīṇṇaṃ hitvā gacchati"—reminds one of the familiar verse of the *Bhagavad-Gītā*: *Vāsāṃsi jīrṇāni yathā vihāya* etc. The simile of the *uraga* casting off its old worn-out skin occurs prominently in the *Uraga-Sutta* [Sutta-nipāta, I. 1.]. The Story is represented in a Bharhut carving.

14. RĀJOVĀPA-JĀTAKA [No. 151].—This piece presents a vivid picture of the time when Kāśi and Kosala flourished side by side as two powerful kingdoms of Northern India. The kings of both the places were out at the same time on tours of inspection during which they accidentally met and learnt from each other the principle of government followed in the kingdom of each. The contrast between the two principles is brought out in clear terms: (i) 'an eye for an eye, a tooth for a tooth' in the case of the king of Kosala; and (ii) 'to conquer enmity by amity and falsehood by truth' in that of the king of Kāśi. The second maxim finds favour with the Buddhist.

15. MAHĀBODHI-PŪJĀ.—The extract is from the *Paccuppannavatthu* of the *Kālingabodhi-Jātaka* [No. 479].—Its importance lies in the circumstances which led to the adoption of some definite objects for worship as a concession to popular demand, the 'Great Bo', as the most

prominent symbol of Buddhahood being accepted as the fittest object of worship in the absence of any image of Buddha, which was not then possible. The three classes of objects incidentally mentioned as fit for worship are: (i) *Sāvīrika*, bodily remains, relics; (ii) *Pāribhogika*, things used by Buddha, the Bo-tree being a typical example; and (iii) *Uddesika* or referential, e.g., a Buddha image ('Buddha-paṭimā'), according to the commentaries. As the *Jātaka* explains, an 'uddesika' object (*cetiya*) is not a concrete representation of the actual form of Buddha (*avatthuka*), but a translation of some idea about Buddha into an artistic shape (*manamattaka*). In other words, with the Buddhist an image of Buddha is not a dumb show but a meaningful form created by art—an idea which did not, however, materialize until the 1st century A.D.

16. *MAHĀMAṄGALA*.—This is from the *Paccuppannavatthu* of the *Mahāmaṅgala-Jātaka* [No. 453]. The term 'maṅgala' as employed here has a two-fold sense: (i) superstitious rite or practice, and (ii) conscious fulfilment of all duties and obligations by a right-minded householder. Both these meanings are contrasted also in Aśoka's Rock Edict IX. The *Jātaka* as a whole presents us with the popular and Brahmanical idea of *maṅgala*, the tone and spirit of which was changed by Buddha in the *Mahāmaṅgala-Sutta*.

17. *ANNIHILATION OF THE SĀKIYAS*.—This story is from the *Paccuppannavatthu* of the *Bhaddasāla-Jātaka* [No. 465]. The narrative is, on the whole, historical and dramatic, and it may well furnish materials for a tragedy. It preserves the most touching words of Buddha: "ñātakānam chāyā nāma sītalā".

18. *BANDHULA AND THE LICCHAVIS*.—This is an extract from the *Paccuppannavatthu* of the *Bhaddasāla-Jātaka* [No. 465]. It contains a historical anecdote in which Bandhula, the generalissimo of Kosala fought adroitly with the Licchavis of Vesālī, whose territories he had stealthily entered together with his wife Mallikā. The Licchavis, were one of the eight ruling clans forming the Vajjian Confederacy and they grew enormously powerful. They had a republican constitution, which was an oligarchy of princes. They were a gay and fashionable people in their private life, while during war they proved wonderfully brave and hardy. Their judicial system was humane and highly developed.

19. *DEATH OF KING PASENADI*.—This is another episode from the *Paccuppannavatthu* of the *Bhaddasāla-Jātaka* [No. 465]. It narrates the

circumstances that led to the most tragic death of king Pasenadi of Kosala at the gate of the capital of his nephew, king Ajātasattu of Magadha. Pasenadi was a devout lay-follower of Buddha. His last interview with the Master is vividly narrated in the *Dhammacetiya-Sutta* of the Majjhima-Nikāya and beautifully represented in the Bharhut sculpture.

20. *ASADISA-JĀTAKA* [No. 181].—An astounding feat of archery performed by prince Peerless is the subject of narration in this piece. "Peerless" (*Asadisa*) is both a personal name and a *biruda* suggestive of the prince's matchless skill in archery. The story is aptly called *Sarakṣapaṇa-Jātaka* in the Mahāvastu and it has been illustrated in Bharhut and Sanchi sculptures.

21. *VĀSUDEVA AND HIS BROTHERS*.—This piece is taken from the *Ghata-Jātaka* [No. 454], a Birth-story in which Ghatapaṇḍita figures as Bodhisatta. Ghata and Baladeva were counted among the nine brothers of Vāsudeva, all born of Devagabbhā (=Devakī of the Mahābhārata). Both Vāsudeva and Baladeva ranked as popular heroes. There were two distinct groups of worshippers, one extolling the greatness of Vāsudeva and the other that of Baladeva—*Vāsudeva-vatikā* and *Baladeva-vatikā* [See Culla-Niddesa, p. 173 under *devata*, and Mahā-Niddesa, p. 89.] The Buddhist story serves as a parallel to, if not an actual basis of, both the Mahābhārata stories of 'the slaughter of Kāmpa' and 'the destruction of the Yādavas'.

22. *SIRI-KĀLAKAṆṬHI-JĀTAKA* [No. 382].—This Birth-story is a Pali counterpart of the Mahābhārata upākhyāna of the contest between Lakṣmī and Sanī, by which the happiness of king Srīvatsa was staked. The gāthās make it clear that 'Siri' is only another name of Lakṣmī, but 'Kālakaṇṭhi' stands for Alakṣmī (Pali, *Alakkhi*), and not Sanī. The trend of the stories is the same but some of the incidents and characters are different.

23. *THE FOUR GRACES*.—Here is an interesting account of the contest for superiority among the four Graces, Hope (*Āsā*), Faith (*Saddhā*), Fortune (*Siri*) and Modesty (*Hiri*). The Buddhists have given the palm to *Hiri*. The piece is selected from the *Sudhābhōjana-Jātaka* [No. 535], which is depicted on a corner pillar of the Bodh-Gayā stone railing. It is a striking specimen of poetic composition where the elements of epic, lyric and drama have mingled beautifully.

24. *MAHĀMORA-JĀTAKA* [No. 491].—This Birth-story preserves a replica of an ancient spell bespeaking the glory of the Sun, the sovereign

lord of the visible universe (*cakkhumā ekarājā*). The later Buddhists appropriately used it as a *paritta* (Sk. *paritrāṇa*), 'saving chant', instances of which are met with also in the Mahābhārata.

25. KULĀVAKA-JĀTAKA [No. 31].—This Jātaka extols the virtues of Sakka both as 'king of the gods' and as Bodhisatta prior thereto. It also presents the traditional story of the eternal fight between Devas and Asuras, now the former triumphing, now the latter. The account describes the discomfiture of the gods and the precipitate retreat of Sakka. Sakka's divine solitude for the safety of the young birds who were on the point of being crushed by the concussion produced in the air by the clash of his chariot-drive, imparts a touching character to the narrative. This magnanimity ultimately turned the tide of the battle; for, to save the life of the birds Sakka diverted the course of his chariot and unexpectedly gained a vantage ground. The noble behaviour of Sakka in the midst of distress is a crucial point of the story.—At p. 65 (ll. 9-10), there is a peculiar construction, *Sakko devānaṃ indo dibbasampattiṃ anubhavamāne* instead of *Sakke devānaṃ inde* etc. As all the Mss. read alike, the construction is to be regarded as nominative absolute, and *anubhavamāne* as Māgadhism for *anubhavamāno*. Note that in Aśoka Māgadhi there are instances where nominative absolute is used for locative absolute.

26. SĪMA-JĀTAKA [No. 540].—This is the Pali counterpart of the story of the Blind Sage whose son was inadvertently aimed at and killed by king Daśaratha. In the Pali version the king is not Daśaratha, nor is any curse pronounced on the penitent king. Unlike the Rāmāyaṇa account, the victim was brought to life again. The selected piece deals only with the first part of the episode.

27. VIDHUROVĀDA.—Vidhura's reputation as a wise man is sufficiently reflected in the Mahābhārata, which preserves many a maxim of sterling worth attributed to him. The *Vidhurapaṇḍita-Jātaka* [No. 545], from which this piece is taken, bears a glowing testimony to his wisdom. The extract is just one of the many samples of his weighty admonition.

28. MAṆIRATANASSĪNUBHĀVA-VAṆṆANĪ.—This is an extract from the *Vidhurapaṇḍita-Jātaka*. It is a poetical description of an invaluable magic gem, in which is reflected whatever one may be eager to see. The account is striking, as it affords highly interesting informations about ancient capitals, towns, parks, forests, lakes, birds, animals and so forth, —in short, all that goes to constitute the coveted wealth of man.

II

KHUDDAKAPĀṬHA

1. SARANĀGAMANA.—The formula of the Three Refuges is not met with in this elaborate form elsewhere in the Piṭakas. It is intended to be uttered thrice in consonance with the practice of "three readings" (*tikkhattum*), so widely prevalent in India at the time of Buddha. It introduces the reader to the Buddhist Triad—*Buddha*, *Dhamma* and *Saṅgha*, the three supreme objects of worship and items of study and meditation. As for the meaning of the phrase *Buddham saraṇam gacchāmi*, the commentaries explain :

Buddho me saraṇam parāyanam, aghassa tātā (gbātā) hitassa ca vidhātā ti iminā adhippāyena etaṃ gacchāmi bhajāmi sevāmi payirupāsāmi ti evaṃ vā jānāmi bujjhāmi ti.

So also with *Dhamma* and *Saṅgha*.

2. DASASIKKHĀPADAM.—Literally, the term means 'the ten points of training'. The formula does indeed comprise ten essential points of conduct or criteria of morality. For a Buddhist learner and devotee each of them has acquired the sense and force of a 'precept'. Originally, these ten points were enforced in this very form according to the proposal of the novices themselves. The formulation itself is important. Each of the *sikkhāpadas* comprehends various modes of offence or transgression militating against the same principle of morality. Thus, the first—*pāṇātipātā veramaṇi* means not merely 'abstaining from killing' but 'abstaining from all acts, physical or mental, which directly or indirectly involves the intention of harm or cruelty'. Again, the fourth—*musāvādā veramaṇi*—implies abstaining not merely from conscious falsehood, but also from slander, rudeness, vain talk,—in short, from 'all forms of improper speech'. Or again, the seventh—*nacca-gīta-vāḍita-visūka-dassanā veramaṇi*—suggests abstaining from witnessing not only the *visūka* dance, song, music, but all *visūkas* ('exciting amusements or performances') of which *nacca*, *gīta* and *vāḍita* are but three typical examples.

3. DVATTIMSĀKĀRAM.—The text is formulated on the basis of the stereotyped mode of reflecting upon the impermanence of the body (*kāyagatā sati*), met with in the earlier portions of the Pali Canon. The enumeration of the parts of the body, as given in the *Khuddakapāṭha*, contains an additional item at the end, namely, *matthake matthaluṅgaṃ*.

('brain in the head'), which is absent in the earlier texts. There is a clear presentation of physical anatomy here, which has been immensely developed by the commentators. It is worth mentioning that they have discussed many points of scientific interest, one of them being the argument pointing to the fact that the derm has in reality no specific colour of its own.

4. KUMĀRAPAÑHA.—The title of this piece, as rendered in English, is Novice's Questions. It sets forth a definite scheme of the numerical grouping of terms and truths. Here we meet with an age-old method of teaching the beginners certain things of importance,—the method which has continued even to the present day. Compare, for instance, the numerical teaching imparted in modern infant schools of Bengal: *Eke candra, duc pakṣa, tīne netra*, etc. The method is technically called 'Ekuttara' or 'Aṅguttara'. It implies groupings by numbers counted in an ascending order. Here are presented in a brief outline all the important truths and terms of Buddhism. The essential truth conveyed by the number ONE is *Sabbe sattā āhāraṭṭhitikā*, i.e., 'food is the sustenance of life'. The food required for an all-round development of man is four-fold: (i) *Kabalīṅkāra*, 'food for the stomach', (ii) *Phassa*, 'food for the senses', (iii) *manosañcetanā*, 'food for the mind', and (iv) *Viññāṇa*, 'food for the intellect'. The other items admit of similar elaboration.

5. MAṆGALA.—The word *maṅgala*, as used in this piece, means *soṭṭhi*, 'well-being', 'means of victory'. *Maṅgala* or 'success' is the opposite of *parābhava*, 'defeat'. The piece sums up the whole duty of a Buddhist householder.—A word of explanation is perhaps needed for *lokadhammehi* in verse 11. *Lokadhammā* are the possible vicissitudes of life, such as *lābha:alābha*, *sukha:dukkha*, *yasa:ayasa*, *nindā:pasamsā*, *jīvita:maraṇa*. This enumeration is offered in the Theragāthā, but the commentators leave out the item *jīvita:maraṇa* instead of one of the items *yasa:ayasa* and *nindā:pasamsā*, which practically mean the same thing. It will be noted that in a contemporary Indian enumeration of six vicissitudes the item *jīvita:maraṇa* is included along with *lābha:alābha* and *sukha:dukkha*, the item *yasa:ayasa* or *nindā:pasamsā* being inapplicable in characterising the life of all beings:— "Savvesiṃ paṇāpaim.....lābhamaṃ, alābhamaṃ, suhamaṃ, dukhamaṃ, jīveyamaṃ, maraṇamaṃ" [Jaina Bhagavatī Sūtra].

6. RATANA.—The Triad *Buddha, Dhamma, Saṅgha*, which in the first piece occurs as *Saraṇa*, 'Refuge', is praised here as *Ratana*, 'Jewel',

'precious gem'. The burden of the stanzas—*etena saccena suvatthi hotu*—is a familiar Buddhist form of *saccakiriyā* or exercise of the mysterious power of truth to produce the desired psychic effect.

7. PETADAKKHIṆĀ.—The stanzas are taken from the *Tirokuḍḍa-Sutta*, which derives its name from the catchword in the poem, *tiro kuḍḍesu tiṭṭhanti*. The verses set forth a plea for fulfilling the obligations of a householder to his departed relatives and inculcates the lesson that lamentation is not a dignified or profitable mode of expression of sorrow. The beliefs as to the condition of the departed spirits are popular.

8. NIDHI.—The verses are from the *Nidhikaṇḍa-Sutta*, which deals with the safe and unsafe methods of hoarding and investment. The term *nidhi* means 'that which deserves to be treasured'. The commentary distinguishes four kinds of 'nidhi', viz., (i) *thāvara*, 'incapable of motion', e.g., immovable properties, (ii) *jaṅgama*, 'capable of motion', e.g., live-stock, (iii) *aṅgasama*, 'peculiar to an individual', e.g., learning, skill, talent, and (iv) *anugāmika*, 'pursuing', e.g., merit accruing from such pious acts as dispensing charity, founding institutions, etc.

9. METTĀ.—This is from the *Karaṇīyametta-Sutta*. It contains a set formula for the Buddhist mental practice of 'unbounded friendliness' towards all. The formula is aptly regarded as a Buddhist counterpart of the Hindu *tarpaṇa-mantra*. The practice is praised as *Brahmavihāra* or 'lofty behaviour of the human mind', *seṭṭhavihāra*. By implication *mettā* embraces the remaining three constituents of *Brahmavihāra*, viz., *karuṇā* ('compassion'), *muditā*, ('appreciation') and *upekkhā*, ('equanimity').

III

DHAMMAPADA

1. SANANTANA DHAMMA.—The peculiarity of this group of stanzas is that in it two phases of one and the same thought are contrasted either in a pair of verses or in a pair of lines. There is a logical sequence of

thought leading ultimately to the idea of conquering hatred by love, enmity by amity, which is emphasized as *sanantana dhamma*. *Sanantana* is the same word as *sanātana*, *purātana*, *cirantana*. *Sanantana Dhamma* is, as the commentary puts it, "porāṇako dhammo sabbesaṃ Buddha-Pacceka-buddha-khīṇāsavānaṃ gatamaṃṇo". It means 'the good old rule', i.e., the ancient or eternal principle of civilized life. For an illustration of this ideal, see *Rājovāda-Jātaka* (pp. 26-28).

The argument starts from a broad-based truth—*manopubbaṅgamā dhammā mano seṭṭhā manomayā*, which means 'all internal states are conditioned by mind, dominated by mind and made up of mind'. In other words, mind is the willer of actions. According to the Buddhist idea, action and effect go hand in hand.

2. **APPAMĀDA.**—The group of stanzas under this head is formed out of the *Appamāda-vagga*, which has a great historical importance. Its teaching had a profound appeal to king Aśoka. The first stanza of this *vagga* has an exact counterpart in the opening śloka of the *Sanatsujātiya Gītā*. In Buddha's opinion, *appamāda* is the word which sums up his whole teaching. By *appamāda* is to be understood the 'principle of action' of which the chief characteristic is 'alertness' as opposed to 'lapse', 'lethargy', 'unmindfulness'. It implies acting energetically, exerting oneself strenuously, striving mindfully and with self-confidence.—The Prakrit *Dhammapada* makes an improvement on the expression *dhanam seṭṭham va rakkhati* (verse 3) by the reading *seṭhi* (=Pali *seṭṭhi*, Sk. *śreṣṭhi*) for *seṭṭham*.

3. **CITTA.**—The verses of this group set forth a description of the mind as popularly conceived. In common parlance, the mind is 'phandana' (frisky), 'capala' (fickle), 'dūraṅgama' (travels afar), 'ekacara' (roams alone), 'guhāsaya' (dwells in a cavity), and so forth. The mind 'travels afar' in the sense that it can at will think of a distant object; 'roams alone' in the sense that it can withdraw itself from all objects; and it 'dwells in a cavity' in the sense that its existence is circumscribed by the physical frame. The stanza *Vārijo va thale khitto* etc., justifies the 'phandana' of the mind not in its mischievous activity but in its persistent struggle to overcome a condition which is uncongenial, viz., the predominance of Māra over it, just as a fish, taken out of its watery home, struggles to get back to it.

4. **PUPPHA.**—The simile of the flower ('puppha') is a common feature of this group of stanzas. The simile of the Bee and the Flowers is important as illustrating the ideal of 'non-harming' (*ahimsā*),

which the Buddhist kept before him in dealing with life in general. The ideal is that he should follow that mode of conduct by which he may procure his requisites without causing injury or disadvantage to others, just as a bee collects nectar without harming the flowers.—*Vijessati* (vv. 1, 2) has a variant *vicessati*. *Vyāsatta-manasaṃ* (v. 3) is also read *vyāsatta-mānasaṃ*.

5. **DAṆḌA.**—In this set of verses there is an argument in favour of the Buddhist principle of 'non-harming'. The argument starts from a general truth which is taken for granted, namely, that all creatures aim at happiness (*sukhakāmaṇi bhūtāni*), as we do ourselves. If so, it necessarily follows that one should not do anything that may interfere with the happiness of others.

6. **JARĀ.**—The verses contain age-old gloomy reflections on the impermanence of the body. In the expression *paṭhaviṃ adhisessati*, there is an echo of the popular definition of *śmaśāna* (= Pali *susāna*) as a resting place for the dead body. Cf.—

“Śma-śabdena śavāḥ proktāḥ, śānam śayanamucyate.”

The word *chuddho*, occurring in the first verse, is paraphrased in the commentary by 'chaḍḍito', (caste away). But philologically, the word is the same as *kṣubdha* (agitated, distended, inflated).—a meaning which agrees with the context. In verse 4, it should be noted that the comparison is not between rotten gourds (*apatthāni alāpuni*) and pigeon-white bones (*kāpotakāni aṭṭhīni*). Gourds can be better compared with conch-white skulls (*saṅkha-vaṇṇāni sisāni*), as has actually been done in a later manipulation of this verse.—*Pabhaṅguraṃ* (v. 3): variant, *pabhaṅguṇaṃ*.

7. **SUKHA.**—Here is a free expression of man's joyous experience, born of bliss, when pessimistic gloom has completely vanished. The utterances are significant, as they clearly demonstrate the truth that pessimism is but a pensive mood, while the real state of the mind is joy.

8. **KODHA.**—Fury is a dangerous disposition and a man under its influence becomes unbalanced and uncontrolled like a chariot gone off its track. It is only those who take to heart the unpleasant remark of others that come under the sway of Fury (*kodha*). There is no person, however careful and cautious, who can escape criticism.

9. **MALA.**—Here is a set of verses that harp upon the subject of 'taint' (*mala*) and gradually deepen the reflection to emphasize *avijjā* as the worst of all taints (*paramaṃ malaṃ*). Psychologically, *avijjā* is a

wrong disposition of intellect whereby one knows a thing as what it is not and does not know it as what it is.

10. NIRAYA.—The popular meaning of *Niraya* is Purgatory, which is a state of woe after death. The verses are mainly concerned with the conduct of wicked persons clothed in religious garb. Truthfulness and uprightness are emphasized as the criteria of religious life. In verse 3, the most pathetic suffering of a criminal, made to undergo the ordeal of swallowing a red-hot iron ball, is held out as a vivid example of *niraya*, but even this condition is preferred to that of an unrestrained recluse fed and fattened on the bounty of the land.

11. NĀGA.—The rune of the Nāga-verses is somewhat different from that of the *Khaggavisāṇa-Sutta* [*Sutta-nipāta*, I. 2], where the burden is: *eko care khaggavisāṇakappo* ('Roam alone like a rhinoceros'). Here the central thought is: "Rather no companionship than association with the ignoble". This is beautifully illustrated by the noble behaviour of the nāga, Dhanapāla, who, estranged from his associates in the forest, pined away and took no food. The sentiment expressed is natural to those who, having once felt the charm of noble and happy association, find themselves by a turn of fortune in the midst of uncongenial surroundings.

12. TAṆHĀ.—The point emphasized in these verses is not ordinary *taṇhā* (thirst, craving) but the 'will to be', *bhava-taṇhā*, which lies deep in our nature (*taṇhānusaya*). This is aptly compared to the deep-struck root of a tree, which cannot be completely destroyed until the root is destroyed. *Taṇhā* in this sense is capable of diverse manifestations in the form of passions, fears and the like, just as a river or a creeper is capable of many ramifications.

13. NIBBĀNA.—Here *nibbāna* is held out as the happiest prospect before Buddhist life. It is characterized as the tranquil state of mind (*santiparam*), which is attained or experienced when the aspirant is entirely free from passion, attachment, distemper, hatred, delusion, all kinds of pain and all sense of disparity, and when he feels the fulness of life in contentment, health and self-confidence,—in short, in bliss. *Nibbāna* as such is the highest conceivable religious and ethical state which is attainable in this very life. There is also a metaphysical aspect of *nibbāna* which, however, is not the point here.

14. SARAṆA.—The tone of these verses is apparently sectarian. The purpose is to extol the glory of the Buddhist Faith and its objects,—

Buddha, Dhamma and Saṅgha, each of which is called a *Saraṇa*, 'Refuge'. According to these verses, *saraṇa* is a place of safety which a person resorts to when panic-stricken, and the common examples of it are *pabbata*, *vana* and *ārāmarukkhacetiya*.

15. *MAGGA*.—*Magga* is here described as the Path to Purity (*eso maggo visuddhiyā*). The path is an eight-linked track (*aṭṭhaṅgika*), beginning with 'sammādiṭṭhi' or right faith—i.e., clear pre-perception of the situation which is going to arise—and ending with 'sammāsamādhī' or right concentration—i.e., complete engrossment of the self in the object, the indwelling of consciousness on its purity. Knowledge, according to Buddhism, consists in the right understanding of the four items of truth (*Saccānaṃ caturo padā*). Truth is the *complete* statement on a point. The point of discussion may be anything that offers a problem to the mind, and *dukkha* can be taken as a type. According to verses 3-5, knowledge grows by a proper comprehension of three facts: (i) that no creation is stable in form and in time (*sabbe saṅkhārā aniccā*), (ii) that therefore the form of every creation is disappointing (*sabbe saṅkhārā dukkhā*), and (iii) that therefore all creations are to be taken as disassembling (*sabbe saṅkhārā anattā*).

16. *BHIKKHU*.—The word *bhikkhu* popularly denotes a person who begs alms of others (*bhikkhate pare*). A Buddhist recluse is a *Bhikkhu* in this sense in so far as he, too, begs alms from door to door. But in verse 1 one reads that begging is not the real mark of a religious mendicant. With an ordinary beggar begging is the sign of his clinging to worldly things (*vissaṃ dhāmmaṃ*). Thus, here is an idea of what a religious mendicant is not, and the next verse tells what he really is, and this latter idea is elaborated in the verses that follow.

17. *BRĀHMAṆA*.—The *Brāhmaṇa* is a perfected man while the *Bhikkhu* is a *Brāhmaṇa* in the making. In the Buddhist sense, he is the elect, the full-fledged 'arahā' and is not to be confounded with the so-called *Brāhmaṇa* of the society. According to social convention, a *Brāhmaṇa* is one who comes of a Brahmin parentage, undergoes Brahminical rites and assumes ascetic garb in advanced age. The verses repudiate this definition and lay down some truly ethical criteria of *Brāhmaṇahood*. A *Brāhmaṇa* is he who has completely cast off all iniquities (*bāhitapāpo ti Brāhmaṇa*). Truth and righteousness (*saccaṃ ca dhammo ca*) are the true tests to judge a *Brāhmaṇa* and not the accident of birth or outward marks.

18. **BUDDHA'S UDĀNA.**—An *udāna* is an inspired and solemn self-expression. Verses 1 and 2 contain a most significant utterance in the form of soliloquy, which describes in a nutshell Buddha's comprehension of the agony of rebirths and his rejoicing at his triumph over the root-cause of them. The round of rebirths is poetically expressed as the ceaseless process of house-building by a mysterious agent out of sight. According to the commentary, the builder (*gahakāraka*) is no other than Taṇhā, likened to a 'vaḍḍhaki'. In verse 3 one has a bold declaration of Buddha, a declaration born of supreme self-confidence and worthy of one destined to lead.

19. **"BUDDHĀNA SĀSANAM".**—Here is set forth the essence of Buddha's message. Broadly, as in verse 1, it comprises these three principles: (i) to do away with all that constitutes Evil (*sabbapāpassa akaraṇam*), (ii) to be ordained in all that constitutes Good (*kusalassa upasampadā*), and (iii) to purify one's own Nature (*sacitta-pariyodapanam*). The remaining verses point out the forms in which these principles are to be applied in the field of action. The ideal inculcated in verse 4 is illustrated in the *Rājovāda-Jātaka*.

20. **BUDDHA'S EXHORTATION.**—Buddha appears in these verses as a great leader, inspiring his men to rush forth to immediate action, arming them with the necessary weapons, and instructing them how to consolidate the victory attained. The great opponent is Māra, against whom the most effective weapon is *paññā*, 'knowledge' (*Yodhetha Māraṃ paññāvudhena*). Alertness and indomitable courage are the *sine qua non* of victory, and these two qualities are emphasized in the concluding verse.—*Yodhetha* in verse 1 is otherwise read *Yojettha*, which however is not happy.

In verse 2 there is a reference to the beguiling ways of Māra, the mischievous Tempter, which are described as *papupphakāni*, 'flowery arrows'. Here is to be traced the beginning of the poetic imagery which developed into the later conception of 'the flowery bow of Cupid' (*Kāma's puṣpadhanu*).

21. **MISCELLANEOUS.**—There is a ring of quiet appeal in these verses, as opposed to the high tension of those in "Buddha's Exhortation". The stanzas do not represent any single form of thought, yet they epitomize the varying utterances in the preceding groups. At the conclusion the impression abides that *Dhamma* is a moral order to which all human endeavours and aspirations must conform.

CORRIGENDA

		<i>For</i>		<i>Read</i>
Page	2, Introduction, last line			
	but one	worthnoting	...	worth noting
„	21, line 30,	athagamanā	...	atthagamanā
„	31, „ 26,	kiñcapi	...	kiñcāpi
„	34, „ 8,	vasivā	...	vasitvā
„	44, „ 21,	āgamaṇaṃ	...	āgamaṇaṃ
„	78, verse 1,	vittam	...	vittam
„	78, „ 4,	Buddhe	...	Buddhe
„	85, „ 4,(under MALA),	paramaṃ	...	paramaṃ
„	87, Poem 13,	NIBBĀNA	...	NIBBĀNA ²
„	87, „ 14,	SARAṆA	...	SARAṆA ³
„	89, „ 18,	UDĀNA	...	UDĀNA ₁
„	90, „ 19, verse 2,	nibbāṇaṃ	...	nibbāṇaṃ
„	97, note on 18,	Confederācy	...	Confederacy
„	100, note on 2,	veramaṇi	...	veramaṇi
„	101, note on 6,	Saṅgha	...	Saṅgha
„	104, note on 8,	reatk	...	track